सिंह ओंग आ (सिंहवोंग)

THE OPINIONS CELESTIAL

स्वः (जंगरिमिल)

तत् सवितुः वरेण्यं भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॐ

रामो विरूवा

बी. ए. (आनर्स) एम. ए.

ग्राम वो० पो० भागाबिला

भाया—चाईबासा

जिला—सिंहभूम

वि० प्र० से०

THE OPINIONS

CELESTIAL

by

Ramo Birua

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Writen by

Ramo Birua

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Subjects

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ERRATA

Sl. No.	Page	Line	In Place of or in addition to	Please read or Pl. add the Following
1	iv	9	भक्ति	शक्ति
2	viii	27	जाती	जाती है।
3	x	8	on	no
4	1	9	is	are
5	5	1	HE	HO
6	9	30	Subjects	Raiyats
7	10	11	Superintendent	Agent and Asstt. Agent to the Governor General of India.
8	11	8	Mahdeva	The Justice The Jastice of all Justices in India and on Earth
9	13	4	Shri S. C. Tubid Ex. M. L. C. Bihar	Ex Forest Minister Ex Member of Public Service Commission Bihar.
10	16	19	Shri D. N. Sinku	Dr. D. N. Sinku.
11	18	8	जत:	अत:
		19	साब	साथ
		20	दत.इये	बताइये
12	22	17	कजिया काना	उपन-अकुला "+" जपन-कुल: "—"
13	27	4	मानातिग मेना:	पइटी सेवे मेना:
14	26	25	Breatly	Greatly
15	27	4	HoB	Hog
16	34	27	Bharata	(Harta Hasa Bharata)
17	37	6	Jang Sons	Bitis-Jang & Pete Jang Biti-Wealth of Propulsion emanating Power "+" Pete Biti-Wealth of attracting absorbing Power "—"
		27	Jang Rimil	The R-gion of "+ & —" and above (सिरमा रे)
18	39	33	affection in eachkili	and blood discent in each KIli
	41	3	and no	and in no
	43	30	even it	even if
19	47	2	form	from

Sl. No.	P	Line	In Place of or in addition to	Please read or Pl add the Following
20	47	11	Caupie	Couple
21	48	14	If has	If is
		19	borns	borne
22	49	15	Lite	Life
23	51	13&14	acerue	accrue
		20	ancienf	ancient
			Singhbhuru	Singhbhum
24	54	6	funailies	families.
25	55	19	Mith	with
26	58	26	angates	agnates
		33	Cosensus	Consensus
27	66	23	Propagation	This will also ensure the respectful welcome to her in Parental house and in Patental kula after marriage.
28	71	1	Speials	Specials
		14	Article 30	Article 12,13 (3-a), 19(5) 29 (1), 31A (1)
	79	19	Penernal	Paternal
29	77	19	Generals	including the Central and State Govts.
30	78	27	by any Law	as Per Provisions in Article 13 (3-a) of the Constitution
31	79	10	Central	Union
32	80	18	Sarna	Holy Grove (Bonga Taid)
33	81	21	Thep	They
34	82	16	Ab-oviginai	Ab-original
35	83	2	83 to 46	38 to 46
36	86	7	Limitless Sky	(Jang Rimil)
		12	Female From	Female Form.
37	89	1-2	सिह (शरीरों)	सींङ्ग मुवा (गोयमन होमो) दारु मुवा रे आलोम जपाः वाना, होनोर बाना। सिकी कोवा मुरंमुई कोवा।
	89	15	शृगियों	शृषियों

———

सिंह ओंग आ (सिंहबोंगा)

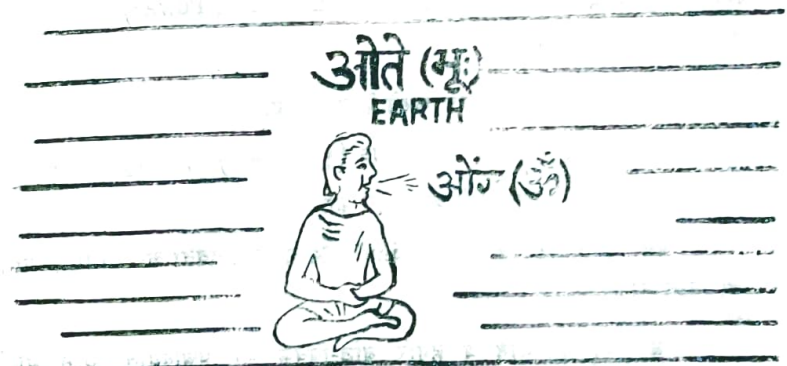
DIVINE MOUTH

The Blower of the Wind in the Seeds (Bodies)

जंग रिमिल (स्वः)

Cloud of Seeds

गामाय रिमिल (भूवः)

Cloud of Showers

The Blower of the Wind blows in wind in the Celestial Seed (body) for giving life

And the living body on Earth, blows in and blows out Wind by reciting Montra—Ahang, Ahang,

I am He, He am i

Whoever can realise this in Mind,

Can realise the Blower of the Wind.

....

हे कोल आदिवासियों—तुम्हारे लिए अन्यत्र, कहीं दूर में, परे कोई भगवान नहीं है।

तुम्हारे शरीर में तो वही ओंग (blow of wind) हैं, जो ओंग उस सिंह ओंग जा (सिंहबोंगा—(Blower of the Wind) में हैं।

बृहद् ओंग उनमें है। क्षुद्र ओंग तुममें है। ऐसे में तुम सिंहबोंगा के ही हो। अन्य के नहीं हो।

इसी बात (गुढ़ रहस्य) को समझते हुए ही हमारे अनपढ़ पूर्वजों ने उस परम (Supreme) का सिंहबोंगा नामकरण किया है। उन्होंने पूर्व में ओंग किया है। जिससे सृजन हुआ है और अभी हमारे अनपढ़ स्वधर्मी ओंग कहते हैं। मंत्र भक्ति युक्त ओंग (Blowing of wind charged with Mantra Power) करके बिमार आदमी को अच्छा करते हैं।

उपरोक्त, इतना उच्चारण करने के बाद—गायत्री मंत्र के ऋषि और आगे यह उपदेश करते हैं,—कि तत् याने उन सब (भूः भुवः स्वः) के, सवितु याने निर्माण कर्त्ता (सावित्री) का वरेण्यं, याने हम वर्णन करें।

भर्गो, याने उस चमकीले (radiant) देवस्य, याने देवता का धीमहि, याने हम ध्यान करें।

धियो यो नः, याने वे हमारे बुद्धि-विवेक का, प्रचोदयात्, याने मार्ग दर्शन करें।

हे, 'कोल आदिवासियों' तुम्हारे पूरी जिंदगी के, तुम्हारे सारे त्योहारों में ऋषि के उपरोक्त दैविक उपदेश परिलक्षित होते हैं।

किस प्रकार परिलक्षित होते हैं, इसे तुम कुलाचार पांचवां भाग में पढ़ो।

सिंहबोंगा चमकीले हैं। उसे स्थूल शरीर के स्थूल आँखों से तो क्या—सूक्ष्म शरीर (आत्मा) के सूक्ष्म आँखों से भी ठीक से नहीं देखा जा सकता है। इतने चमकीले हैं कि सूक्ष्म आंख भी उन पर ठीक से ठहर नहीं पाती है।

इसी कारण........ ....

THE OPINIONS IN KULACHARA

and the Supreme Power in Swa
and the Super Powers in Bhuva
the Powers in Bhu
are to describe with veneration
and to Discover Their Pious co-relation with the Revered Kol Hos (the venerated Kaulikas) of Singhbhum and other neighbouring areas.

क्योंकि **महानिर्वाण तंत्र** के मुताबिक :—

पृष्ठ ३००-कौलिकः परमो धर्मः कौलिकः परः देवता।
कौलिकः परमं तीर्थं, तस्मात कौलं सदार्चयेत ।। १०४ ।।

सार्द्ध त्रिकोटि तीर्थानि ब्रह्माद्या सर्व देवता।
वसन्ति कौलिके देहे, किन्न स्यात कौलिकार्चनात् ।। १०५ ।।

पृष्ठ ४६६-पृथिव्यां यानि तीर्थानि, पुण्य क्षेत्राणि यानि च।
कुल सन्यासिनं देहे सन्ति तानि सदा प्रिय ।। १७४ ।।

कुलाचारी (कौलिकः) परम धर्म है। कुलाचारी परम देवता है। कुलाचारी परम तीर्थ हैं। इस कारण कुलाचारी (कौलं) का सदा स्तुति करना चाहिए।

साढ़े तीन करोड़ तीर्थ एवं ब्रह्माण्ड के सारे देवता कुलाचारी के शरीर में बसते हैं। कुलाचारी के स्तुति करने पर क्या नहीं हो सकता ?

पृथ्वी पर जितने तीर्थ स्थान हैं, जितनी पवित्र भूमि हैं, हे, प्रिय (देवी) ! वे सभी हमेशा कुल सन्यासी के शरीर में है। इसी कारण—

मन्तव्य

THE OPINIONS

प्रत्येक व्यक्ति के
परिवार
वंश
एवं
कुल
के लिए
परमोपयोगी है।
आखिर
कई अनुशासनों का
एक अनुशासन तो
दैविक अनुशासन ही है।
अन्य चाहे जो कुछ भी कह ले
पर इस अनुशासन में
कोल
सदा सुख पाते हैं।

कुलाचार—का सही तरीके से पालन करते हुए मेरे सम्बन्ध में मेरे निकट आने वाले लोग कहते हैं कि—

आपकी गर्दन पर अगर तलवार चलायी जाए तो तलवार को मुड़ जाना पड़ेगा।

चलते हुए रास्ते में, अगर आपको नाग मिल जाए तो नाग को भी अपना सिर जमीन पर टेक देना होगा।

जो व्यक्ति आपको धोखा देगा; उसका कभी कल्याण नहीं होगा।

जो आपका दुश्मन बन कर रहेगा, वह कभी पनप नहीं सकेगा।

आप अपने को महसूस करते हों या नहीं करते हों, आप बहुत महान हैं।

अनुयायियों से—

अगर आप चाहते हैं ''कि सृष्टि के अन्दर आपको हरेक स्थान में सम्मान मिले, आदमियों के बीच में सम्मान मिले, पशु-पक्षियों के बीच में सम्मान मिले; --

तो आप भी मेरे जैसा—कुलाचारी बनें। अपने शरीर रूपी मन्दिर को अत्यंत पवित्र रखते हुए, अपने घर; आँगन एवं रसोई (आदिग, रूपी मन्दिरों को अत्यंत पवित्र रखते हुए—

कुलाचार का पालन करें।

आखिर केवल आदमियों के संग जीना सब कुछ नहीं है। वरन जीते हुए तो क्या,—मर कर भी पित्तरों एवं देवों के संग जीना सब कुछ है।

लेकिन तब एक कुलाचारी और एक गैर कुलाचारी में अन्तर कैसा है?

TO GENERALS

THE DIFFERENCE
BETWEEN YOU AND ME IS
THAT YOU TAKE PLEASURE
ONLY IN
WHATEVER IS VISIBLE
BUT I TAKE PLEASURE
MORE IN
WHATEVER IS INVISIBLE
AND LESS IN
WHATEVER IS VISIBLE
... ...

Because

It is better to be a man of
double vision,
Rather than to be a man of
Single vision.
It is better to be a man of
double abode
Rather than to be a man of
Single abode
... ...

Note—Me and I indicates Kulachari Me and I.
Why is it so ?.........because.........

शंकर, संकट

ईश्वर सबके प्यारे हैं,
ईश्वर के सब प्यारे हैं;
पर सबसे ज्यादे उनको प्यारे हैं।
शुद्ध खून का कुल जिनको प्यारे हैं।।
ईश्वर को सब चाहते हैं,
ईश्वर सभी को चाहते हैं;
किन्तु सहज उन्हीं को मिल पाते हैं।
आदिंग का भोजन जो नित्य खाते हैं।।
ईश्वर की सब पूजा करते हैं,
ईश्वर सभी से पूजा चाहते हैं;
किन्तु पूजा उन्हीं की सफल करते हैं।
पवित्र मुँह से जो उन्हें आह्वान करते हैं।।
अतः जात की जो बात करते हैं,
और कौम की जो हामी भरते हैं;
वे मात्र अन्धकार में फँसे रह जाते हैं।
कुछ हासिल किए बिना ही चले जाते हैं।।
मानव विकास का सवाल आया,
राजनीति अगर काम नहीं आयी;
तो कुल धर्म नीति अवश्य काम आएगी।
कुल ज्ञान नीति तो कमाल कर दिखाएगी।।
जन्म लेते देव पुत्र उस घर में,
उतरते देव गण उस छत में;
अवतरण शुद्ध खून का है, जिस घर में।
पवित्र आदिंग कायम है, जिस घर में।।
पहुँचता वहाँ शिव लिंग है,
होता जहाँ पवित्र आदिंग है;
चोर डकैतों की बुद्धि भी पलट जाती।
और दुश्मनों की ताकत भी घट जाती है।।

———

श्री कृष्ण, वीर अर्जुन से कहते हैं, कि मैं संकर (Purebreed) एवं वर्ण संकर (Cross breed) के लिए ही हूँ किन्तु वही मुझको सबसे प्यारे हैं, जो संकर है।

God is more favourable to the men and women of the Purest Blood discent, from father to son, and in succession after succession.

God gladly comes there with Manes, where there is Pure Ading.

God gladly touches him who has taken food of Pure Ading.

God gladly listens his invoking, who has maintained a Pure living.

रहते हैं, वहीं भगवान।
मिलते जहाँ उन्हें सम्मान।।

Note :—

Ading is the hinder part of the Purest Ab-origjnal houses, in to which House Lady only can enter, and prepare pure food, under the most pure conditions.

एनामेन्ते :—अवेन निरम ताडिनेवेन,
आदिंग निरम रिकाए वेन,
नावेन जनम सिह बोंगा सोर सेटेरेन।। कों।।

× × ×

तब अन्तर कैसा ?

— —

TO SUPRIYA

We have no difference,
it is the question of faith only.
Some have faith in some others
This is the only difference.
But even by becoming one,
There can be one difference.
That is the degree of purity,
Other wise there is on difference.
Thinking of faith and faith,
It is only due to Myth,
We have faith in some others
Without the faith in ourselves
There is no letter before A.
There is no word before Original,
We are Ab-originals,
In our own originality,
How great are we ?
Can you imagine ?
Think of yourself and my self.
From where have we come ?
During Life, how do we live ?
At the end, where shall we go ?
And in to which shall we mingle ?
O, supriya, knowing this is the knowledge,
The sublime Divine knowledge.
And knowing not is the darkness,
Of mythical faiths and Religious Caves
There was none else,
Except the original One,

From which we have come,
And in to which we shall mingle.
There is nothing other wise,
It is only the Divine Grace,
Acting through the Parents,
That we have come clan-wise.
So as a bi-product Divine
Our faith should be in ourselves
In the parents and in the Divine
As their offshoots Genuine
There can not be any thing,
Greater than blood line purity
There can not be any thing
Greater than one's own originality
Maintenance of these are possible
Only when we worship our parents
In the manner of customs prevalent,
Coming down since time immemorial,
So, if at all we have to love,
We should Love ourselves,
Our Parents and the Parents Divine,
For our protection and resurrection,
Let us have faith in our own Myth,
Which starts from our Birth,
Passes through life on Earth
And ends in peril on Death.
Let us find out that Cause,
Which is the cause of our causes
And worship that cause,
In our own sacred houses.
Why ?.........because......

RESULT

By looking at their contradictory action,
By listening to their claims in contradiction,
In the names of customs and religion,
Automatically a Question has arisen,

Whether Supreme Being,
Should dictate the Human beings ?
Or whether Human beings,
Should dictate the Divine Being ?

I find after careful comparison,
And actual practical verification,
Whatever are with the Ab-original beings,
All are the dictations of the Supreme Being,
In the worship by Non-tribals,
And in the worship by the Tribals,
There is one thing worth marking,
Worship by Tribals are Quick resulting,
If arbitrarily acted in conduct Divine,
If there is denial of accurate Opine,
No offering to gods can be accepted,
And no visible result can be expectted,
But people say about the Tribals,
Their faith is in Taboos and Totems,
Further they claim about the Generals
Their faith is in Divine Main Items,
Even some educated Tribals suggested me,
To learn something from the Generals,
While some educated Generals advised me,
To assimilate to some extent with the Generals
Whatever may be their opinion,

But I can say firmly to any one,
Tribals have nothing to learn from the Generals,
But Generals have every thing to learn from the Trlbals,
If my version be considered superfluous,
Let the Generals worship with full vigour,
Let the Tribals worship with less vigour,
Let all see whose faith is superfluous,
So many rich families have come and gone,
No body has bothered to take account,
So many developed people have come and gone,
No body has cared to take account,
But I have found the Tribals with wonder
A tribal son tabing account of his ancestor,
By daily offerings of pure food and water,
About which the Generals seldom care,
Dear, Tribals you look at the World,
In which society of the World,
There is pure Kili and pure Ading ?
And whose worship is quick resulting ?
Tribals are really economically poor,
Because their Ancient Ancestor was poor,
But they are spiritually richer and richer,
Beccause the Player with the spirits is their Ancestor,
Let us count the wealth of their Ancestor,
A trident, a conch of Bison, skin of Tiger,
Bow and arrow, a pot of cocumber,
Cobra, skull, bullock, and nothing more,
Perhaps this is the sign of abject poverty,
For the persons who run after property,
But still they worship that Poorest of the poor,
And they shun His Discendants Tribal Poor,
O, Lord, as such their worship is defective,
O, Lord as such their faith is defective,
But still they blame the faith of tribals,

Describing them as **Taboomals and Totemals,**
No body can experience the Formless Divine,
Unless one takes pure food and live clean.
Still no body can see the Subtle Divine,
Without the purity of Paternal Blood Line,
Tribals have got their own Kili,
Which is the greatest line of blood Purity,
They have got their own sacred Ading,
Which is the source of their purest Fooding,
So, O. Lord ! if there are your devotees,
The Tribnals are the Super Devotees,
Having faith in their Kuldharma Sanatan,
Which is the faith of Your Dictation.—So

BOAST

What India can boast of,
Other countries can not boast of,
India can boast of It's Originality,
Which is the Ab-originals originality,
If Ab-originals can boast of any quality,
I can say with complete certainty,
They can certainly boast of their Originality
Which others can not dream of in its subtlety,
Real self respect lies in Orinality,
In unfettered Creator's Originality,
Kols originality is in their Sanctity,
Kols sanctity is in their Originality,
So nothing should be done to destroy Originality,
Because destruction of Originality,
Entails desturction of age old Sanctity,
The kols age old Celestial Originality.
Sanctity in Originality.
Originality in Sanctity.
How beautiful does it sound in its entirety.

....

ध्यातव्य :—अपनी मौलिकता को नष्ट करना,
अपने अभिमान को ही नष्ट करना है।
अपने देश की मौलिकता को नष्ट करना,
अपने देश के अभिमान को ही नष्ट करना है।

क्योंकि : -जिस मौलिकता का अभिमान हो सकता है,
वही जब नष्ट हो जाता है,
तो अपने आत्म सम्मान के नष्ट होने में क्या देरी है ?

इस कारण : -आदिवासियों को अपनी मौलिकता कभी नहीं खोना चाहिए।

और देशवासियों को कोल आदिवासियों की अपनी मौलिकता पर कभी आघात नहीं करना चाहिए।

वरन आघात करने वाले को ही दण्डित किया जाना चाहिए।

क्योंकि उनकी मौलिकता अब नष्ट हो जाती है, तो अवतारियों के अवतरण का मौलिक मंच ही नष्ट हो जाता है।

....

कुलीन

मुरंमोय उर्फ मुक्ति

को समर्पित ।

एवं संसार

के

समस्त

कुलीन

नारियों

को

समर्पित

—लेखक

KULACHARI

OPINIONS

To

Whom so over these may concern.

Dear Gentle Women,

And the Gentle Men,

I am not an author. This is not my business. At present I am more a Govt. servant rather than a writer or a poet. The opinions expressed in these lines are the impulses, automatically descended from the World Unseen. It can be said to be the spontaneous out flow of Divine Impluses. So the opinions expressed by me in this booklet is not meant for challenging any authority, and authority's power and position.

I am off course very much grateful to Shri Purna Chandra Birua Ex Forest Minister, Bihar, an ardent, Kulachari rather the Preacher of Kulachar for some of his suggestions.

The readers are requested to freely express their opinions and contradictions through their writings or by face to face discussions at my place between 6 P. M. and 9 P. M. on any day, preferably on Sundays.

Thereafter the learned conclusions derived, I request, should be accepted as an authority, for maintenance and preservation of. "KULACHARA OF AB-ORIGINAL HOS OF BHARATA."

Your's Ever,

'RAMO'

BLESSINGS

In the Democratic countries,
Of the present centuries,
Due to Sanes wanton killings,
If has come to my feelings,
God has not created any being,
So bad as the Human being.
Strength of each by comparing !
It has come to my feelings !
Stronger may be the bad beings !
They can be destroyed by a bad king.
But instead if a bad king
Becomes good to the good beings
He is sure to get blessings
From the Celestial Divine Beings.

... ...

Note—Sane=sound in mind, good people, good beings.

——:——

RACE

It is like this on this side,
It is other wise in other side.
People by taking birth in Human Race,
Do not recognise their Own Race.
People are thinking of wild life,
At the cost of the Human life.
Further it is wonderful to find,
Animals only are in some minds.
Under extinction are the Ab-originals
Still they are not batter than Animals
Thus the World is anxious for Animal Race,

But never for Rare Human Race.
Shri Mangal Singh Lamaye,
In periods of his dismay,
Wanted to do only for Human Race,
Just as Ramo did for his Kolerian Race.
For some the opinions may differ,
But judgement of Divine will never differ.
Neglecting the Human Race,
Whoever will work for Animal Race,
He is sure to get re-birth in Animal Race.
Neglecting the Animal Race,
Whoever will work for the Human Race,
He is sure to get re-birth in Human Race.
Because the Form of the Humane,
Is the Own Form of the Divine.
And the Form of the Animal,
Is the Form of the darkest Hell.
But peculiar is the case of a Kol,
He takes re-birth in his own Kul.
So, O, men of the Human Race,
Think only of your Own Race.
Lord Rama and Lord Krishna,
Did only for the Human Race,
Lord Mahavira and Lord Budha,
Did only for the Human Race.
So, O, men of the Human Race
Think only of your Own Race.

... ...

When among the class of Animals,
There can be a National Animal.
When among the class of Birds,
There can be a National Bird.
Why among the class of Men
There can not be a National Man ?

Author
6-1-1983

Note—The Animal Forms and other Lower Forms (rupa) are the Forms of the Divine punishment. These Forms are meant for purification of those souls, which have become dirty during their existence in the Human Form, due to not recognising their own Race.

Author
6-1-83

NOTICE TO BIHAR GOVT. ON 'HE' WOMEN'S STATUS

New Delhi, Aug 20 (P. T. I.)

The Supreme Court to-day issued notice to the State of Bihar on a letter by the editor of a Women's magazine alleging that 'Ho' tribal women in Singhbhum district were being treated as slaves.

A division bench comprising Mr. Justice P. N. Bhagwat and Mr. Justice A. N. Sen who treated the letter as a petitioni granted interim injunction against the Village Head Men of the Ho tribe and concerned authorities directing them not to interfere with the possession and cultivation of land in the district.

The judges also directed that the women folk should not be deprived of the produce of the land.

They have asked the state government to file a reply by September 10.

The letter moved by Madhu Kishwar editor of 'Manushi' said that under a custom, the Ho tribal women had no right to own or inherit land whether they were married or not.

If there was no heir to the family, the land was given to the closest male relative of the father.

In their absence the land becomes common property of the village, owned by the village headman.

The petitioner contended that this custom violated article 14 and 15 of the Constitution.

The editor alleged that single women, widowed or unmarried were normally murdered by their male relatives to do away with their usufructuary right to the produce of the land rights.

Under the custom if a tribal woman is raped by man outsides,

her husband can divorce her without providing any thing, the petition said.

If an unmarried woman is raped, she is forced in ot prostitution, begging or migrales to work in brick kilns, where again she is exploited, the petitioner's contended.

The letter said that in 1980 several Ho tribal women were alledgedly raped in a clash between the Bihar Military Police and the tribals.

The victims who admitted that they were raped, refused to say this in writing when asked by an enquiry committee, the letter said.

●

RAIN OF FIRE

On 20-8-82, when the news flashed in the morning edition of 'Searchlight' daily, in the front page, with this caption "Notice to the Bihar Govt. on 'Ho' Women's Status" it struck the conscience of Hos with such a panic that as if the Rain of Fire has falled on them.

I have compared their panic like that because the fury of the ancient 'Rain of Fire' (Sengel Gama) is still present afresh in the memory of the 'Ab-original Hos'.

This is evident from the following songs still sung by them :—

Munu munu, munu utaar,
Sengel Gama tundu betar,
Munu Upan Japan Lagid,
Miadege Charputa nahi Lena,
Kulai diring gule gule.

In ancient among the ancient days, on the day of end of the Rain of Fire, for creation and Re-creation, only one plant named as Charputa had creeped; with such brilliance as that of the horn of a hare.

Now regarding this, here for clear conception, it is necessary to mention, that charpatu is such a deep pungent tasting plant, that a piece of the root of which it is difficult to keep on the tongue, what to speak of chewing by teeth.

However the root of this plant is used in the preparation of Ranu (white tablet) which again is used in the preparation of Rice Beer by the Ab-original Hos. This is how the Divine had taught them to make use of that pungent but the Life Saving Plant (Charpatu).

It is also worth while to be noted here, that the ancient Ab-originals were so valiant, that they could survive the Rain of Fire, which melted even the slabs of stones, what to speak of others.

This is evident by this fact, that the foot prints of fleeing animals are still present, embedded on the surface of some of the stone slabs here and there.

They survived, otherwise there would have been no name of Ab-originals whatsoever. This is really wonderful and atonce leads one to think, how ? and how ?

Their valiant survival must have been due to their pious observation of age old Kulachara (Kuldharma Sanatan) still prevalent afresh in their every day life, otherwise without which nothing could have been expected, out of that Rain of Fire.

The performance of Kulachara again is based on the Nectar (Rasi) produced by that pungent Charpatu, the life saving plant (Sanjivani). Because Marang bonga (Mahadeva) and His Divine Family gods and goddesses become pleased with the pious offerings of Rasi (nectar).

This is the Secrecy of Ab-original Life, their Culture and Customs, about which the World has no knowledge.

But now this secret among the secret culture Kulachara has received such a servere jolt by the writ petition of Miss Madhu Kishwar, in the Supreme Court of India, New Delhi, that this jolt can best be compared with that ancient Rain of Fire, only, and nothing else.

Because this writ petition will have the effect of total extinction of Ab-originals with their sacred cultures and customs, within a very short time. There will be not a single Ab-original worth the name in India, for ever.

It is, also again and again, to be noted that the Kings and Queens of distant past (Tantrik Age) of Bharata, and the Kings and Queens of near past (present century) of Hindusthan, never interfered with this Super Social Culture, "Kulachara of Hos."

Moghul Kings did not interfere, with the Kulachara of the Ab-original Hos of Singhbhum, The Chief of the Army of Shahanshah Akbar, simply passed through the tract inhabited by them, and left behind his great memory, simply by naming the

eastern part as Manbhum and western part of this tract as Singhbhum, and there by symbolising both parts of the tract with his full name Man Singh.

Again a third part has been named as Birbhum which indicated his quality, and there by symboling the entire tract with his Highness, Bir Man Singh. Otherwise the previous name of this entire tract was simply Ho Disum.

Britishers conquered Hindusthan from Moghuls, and ruled over this country (India), but they never interfered with the Kulachari Hos, because they (Britishers) recognised their (Hos) Kulachara as the special culture.

Instead they created a Core Area, consisting of 913 villages, as the land of Kol Sons (Kol+Hon=Kolhan, Disum) for preservation of Hos "Super Culture" "Kulachara" in the district of Singhbhum.

The Britishers were so considerate and kind enough that they did not impose their administration directly over this Core Area (Kolhan Disum), rather they administered the Core Area through the traditional Village Chief (Sardars) known as Mundas and Mankis, according to traditional special customs of their (Hos) own, by appointing a Supervisor known as Kolhan Superintendent, under the direct control of the Secretary of Estate through the Commissioner of Chhotanagpur, as the Agent.

A special Rule was framed for the Core Area of Kol Hos known as the Wilkinsons Rules. The Rule was so much suitable to this Core Area, that all the Kol Hos rich or poor were living a very sacred and happy life with-their secret culture Kulachara. There was not a single beggar worth the name among the Hos. All the women, married or unmarried, widow or orphan and rich or poor families were completely safe, as the Subjects (Praja) equal under the control of Mundas and Mankis. There was no question of voluntary divorce, or forcible rape, or compulsion to prostitution, worth the name, what to speak of teasing the innocent girls even.

Whether any body was a man or woman, married or unmarried and widow or orphan, there was no question of challenging any body from exercising right of enjoyment in paternal property or in any one husband's property, what to speak of depriving from exercise of right. Kuldharma was in perfect purity, and in perfect order.

All these ideal conditions were due to uninterupted able control of Mundas and Mankis, within the frame work of famous Wilkinson's Rules, Chhotanagpur Tenancy Act, and traditional cultures and customs, under the able supervision of the Kolhan Superintendent.

But with the down of Democracy the situation started changing. The old values of life started changing into new. The people say that the "Old is Gold." Perhaps this is not correct in the new set up, of the General Society.

New Gram Panchayat Raj has been introduced in place of old Munda Manki Panchayat Raj.

The original powers of Mundas Mankis and the Kolhan Superindent, for guiding the Kulachari Ho Society with traditional customary Divine Laws in Kuldharma are being slowly squeezed by imposing direct administration under General Laws.

So the peoples (Hos) minds have now become divided. Their confidence in One original institution has started dwindling. People have started behaving independently. Their faith in any One is now shattering. Because Mukhia and Sarpanch are changed with every election.

The traditional culture Kulachara, once so highly regarded by ancient Risis, Munis, Kings and Queens, is now under attack from all sides for the sole purpose of assimilating the Kulachari Hos, in the General Culture of the Generals.

Still then, though without recognisation by the Generals, the Kulachari Hos of Kolhan, in the district of Singhbhum have been

struggling hard, to survive with their own Original Culture and Custom as the True Ab-originals of Bharata.

In such appaling situation, when the writ petition of Miss Madhu Kishwar, learned Editor of Women's Magazine "Manushi", challenging the validity of Traditional Customs of Kulachari Ab-original Hos, comes to light through, the Search Light, daily, will it not be comparable to the Ancient Rain of Fire ?

O, Lord; Marang Bonga (Mahadeva) ! Kulachara is Your Own Achara; will you not open Your Third Eye to destroy the enemies of Your Own Achara ?

O, Divine Mother, Nage (Mahadevi) will you not come out with Your Own Darkest Brilliant Glaze to blind the enemies of Mahadeva's Kulachara, which in serene moment, on Your ardent request, Hehad declared it to you as the secret of all the secret culture in His knowledge ?

Fearing greatly that, by that writ petition in the Supreme court Age Old Traditional Culture and Custom will be mitigated for ever, it was but natural, that the entire Kulachari Hos have become morose.

However at Patna, they remembered me and contacted me through one special messenger.

I went to the place of their assembly at M. L. A. Flat No. 121 of Shri Mangal Singh Lamaye M. L. A. at about 3 P. M. on 22-8-82.

Shri Janardan Alda, Supt. of Excise, showed me the news item, Soon after going through it, I have also become morose.

I thought, that these simple hearted, innocent people (Hos) have been unnecessarily dragged in to a great trouble.

I have written an Epic Kulachara, of Kula and Akula which has received appreciation all over. This will now be of no use to any body, and may turn to be a mere fiction.

In such a cloudy atmosphere of sadness, a general discussion

on the subject took place under the Chairmanship of Shri Shyamu Charan Tubid, Ex, M. L. C. Bihar, Patna.

The first question which had automatically arisen in every body's mind was, that how after all, this matter of Ho women's status, has cropped up in the Supreme Court ?

One unwilling to expose himself recalled the days, in which, how he had develo ed acquaintance with Miss Madhu Kishwar; and further narrated the story, as to how he had arranged her tour in the villages peripheri to Chaibasa and Gua, after the most unfortunate firing of Gua on8-9-1980

He had deputed some young girls to accompany her, and to act as her interpreter for talks with the illiterate and innocent Ho Women.

Now I could guess, that in this journey she could collect information, about one sided right in property, and not the two sided right of enjoyment in the property, with double existence in Pious Kulachara.

The writ petition has been due to incomplete information, leading to imperfect knowledge of Kula chara of Hos.

Now, what might have been the reason, they have to face the case, as there is no alternative in the midst to get out of it.

Then, what possible steps can be taken for this ?

The first and foremost thing to be decided is whether this issue of Right in property, is a Political Issue ?

It was found that it concerns only a particular Society with a particular, Social, Cultural, and Customary set up, and heritage; and hence it should not be regarded as Political Issue.

In such circumestances, it was decided, that the initial small step t be taken at this juncture, is to write a letter to the Editor of Search Light.

This Pious task was given to me by the Assembly (Dunub)

... ...

On 26-8-82, at the same place and about 5-30 P. M. a 2nd sitting of Hos of Patna again took place under the Chairmanship of Shri S. C. Tubid, Ex M. L. C. Bihar, Patna.

I read out the draft letter prepared by me to the members present in the assembly.

This was compared with the points given in the news item of the Search Light dated 20-8-82.

Shri Janardan Alda, Supt. Excise, Shri Mahendra Alda Superintending Engineer, P. H. E. D. and Shri Kailash Sawaiyan Reserve Bank of India, suggested for some additions.

Then the final draft so modified, was again read out to the members, which was finally accepted.

The members however authorised me to get the letter published, in the Search Light, daily of 29-8-82.

... ...

LETTERS TO THE EDITOR

STATUS OF HO WOMEN

APROPOS the news item captioned "Notice to the Govt. of Bihar on Ho women's status" (The Search Light August 21.)

(The item is based on a Letter, which the editor of a magazine titled 'Manushi' had sent to the Supreme Court.) The court has sought the opinion of the State Government on the editor's complaint regarding the status of Ho women.)

We the Hos of Singhbhum and other district of adjoining states have gone through the item with great surprise. Whatever has been stated in the report is far from truth.

According to the traditional custom in vogue Ho women have rights of enjoyment of property before marriage under the guardianship of father and brother and after marriage they acquire right of enjoyment of property in the house of husband, and on unfortunately becoming widow, they have the right of unabated continuous enjoyment of the property of deceased husband till their death.

And if a virgin has fallen in difficulty due to some reason, her brother has always extended sympathetic attitude by giving her shelter in his own house. And in case female issues alone are left behind, in a family, the right of inheritance comes down to women and remains unabated till their marriage and till their death. Such are the vast rights of enjoyment of Ho women in property as long as they are in Ho society.

There is no question of forcing a woman to prostitution. This is unknown rather unthought of in Ho society.

So it is wrong to say that women have no right of enjoyment in the property, before marriage, after marriage and even in adverse circumestances, whatever may be the type of marriage with Ho boys.

In such circumestances we are unable to understand, how the editor of 'Manushi' has published such an article which has vitiated many noble minds.

Due to that reason the Supreme Court has issued notice to the Central and State Governments to show cause about the deprivation of Ho women from the right of enjoyment of property as per provisions under Article 14 of the Constitution.

We request the Central and the State Government not to furnish any statement without first calling a durbar of Ho village Headmen.

Above all we also like to request the Supreme Court to give us enough opportunity of hearing in the light of our traditional customary Laws coming down in our society since time immemorial.

RAMO BIRUA

Managing Director

District Rural Development Agency

Patna-800001

(On behalf of the Ho Society of Singhbhum, Bihar)

The

SEARCH LIGHT

PATNA, SUNDAY, AUGUST 29-1982.

CONFUSION

After the publication of Letter to the Editor many people felt, some sort of, sigh of relief. Many admired the manner in which the Letter was written.

But I had a very sad experience. When I accidentally met Shri Janardan Alda, Supt. Excise, in M. L. A. Flat No. 121 at about 3 P. M. on—5-9-82.

He strongly refuted to the use of the word Kol to denote Hos by me in my Epic Kulachara. According to him, the Hos are Hos, they are not Kols. Because Kol means Hog (Suwar).

Agreeing with his view point, I told him that Hos are Hos, and they are none else, there is no doubt in it. But culturally Hos, are basically Kulacharis, from time immemorial.

It is due to this fact that they are Kulacharis, the ancient Risis and Munis, as a mark of honour, addressed them with short Sanskrit words, like,—Kula, Kola and Kaula, and in the same way I have also addressed them.

I tried to make him understand by explaining the meaning at the word kula, kola, and kaula, but I could not succeed.

Similar has been the confusion of Shri Devendra Nath Sinku, Dy. Commissioner, Sales tax also. In some previous occasions, he went up even this extent to say, that the people of Birua clan only should call themselves, as Kols.

In this, I gladly told him, Yes. Only those People should call themselves as Kol, who deserve the honour of being a true Kulachari. Others who do not deserve, should not, call themselves as Kula, Kola, or Kaula. His confusion is still deep rooted about the correct meaning of the word Kola,

कोल शब्द की उत्पत्ति एवं प्रयोग की आपत्ति

इस बात से मैं, आपको आश्वस्त कर देना चाहता हूं कि मैं कभी भी आदिवासियों के परम्परागत आत्म-सम्मान के खिलाफ न तो कुछ बोल सकता हूं; और न ही कुछ कर सकता हूं। पर इस आश्वासन के साथ में, मैं यह भी अगाह कर देना चाहता हूं, कि मैं किसी की न समझदारी से प्रभावित होना भी नहीं चाहता हूं। क्योंकि :—

जो आध्यात्मिक एवं दैविक दृष्टि से सही है; वह हमेशा के लिए सही है। किसी की नादानी के कारण वह गलत नहीं हो सकता है। या किसी के नहीं मानने के कारण वह गलत नहीं हो सकता है।

पुराने से भी पुराने जमाने से, ज्ञानियों, मुनियों एवं ऋषियों ने हमारे संबंध में, शास्त्रों में जो कुछ भी वर्णन किया है, उसे वर्त्तमान में प्रचलित हो समाज के रीति-रिवाजों एवं आचारों से मैंने जब मिलान किया तो पाया कि हमारे संबंध में उन्होंने जो कुछ भी वर्णन किया है वह बिलकुल ही सही वर्णन किया है।

संस्कृत शास्त्रों में, जैसे कि कुलार्णव तंत्र एवं महा-निर्वाण तन्त्र एवं अन्य तांत्रिक शास्त्रों में, उन्होंने हमें, कुलाचारी, कोल एवं कौलिक वर्णन किया है। क्योंकि हम सचमुच में कुलाचारी हैं। इन वर्णनों के मुताबिक वर्त्तमान के गैर कुलाचारी लोगों ने अगर हमें, कुल सोड़ा या कोल जैसे संक्षिप्त शब्दों से संबोधन किया है, तो कोई गलत संबोधन नहीं किया है। उसी प्रकार अंग्रेजों ने अगर हमें Kolerian Race कहा है, तो कोई गलत नहीं कहा है। और तंत्र शास्त्रों के उन वर्णनों की पृष्ठ भूमि में अगर हम अपने को, कुलाचारी, कोल एवं कौल संबोधन करते हैं तो कोई गलत संबोधन नहीं करते हैं।

क्योंकि हमारी सबसे पुरानी संस्कृति है। आदि संस्कृति है। जो कुल संस्कृति है। इस आदि कुल संस्कृति के लिए हमारा जो आचार है, वह कुलाचार है। जो सभी आचारों में उत्तम आचार है। पूजा के तत्काल फलदायक आचार है।

इसी कारण ही पौराणिक युगों से ज्ञानियों ने कुलाचार की भूरि-भूरि प्रशंसा की है। और ऐसा करते हुए, हमारे लिए ही उन्होंने संस्कृत के कोल शब्द का इस्तेमाल किया है। जो अभी समय के साथ सरल होकर कोल कहा जाता है। और तंत्र, मंत्र एव यंत्र शास्त्रों के अत्याधिक अध्ययन के पश्चात, ज्ञानियों के ज्ञान के माध्यम से, खुद ही प्रथम ज्ञान हासिल कर, आश्वस्त होने पर, मैंने भी, हमारे सही सम्मान जनक संबोधन के लिए, कोल शब्द का इस्तेमाल किया है।

और अब दावे के साथ यह मैं कह सकता हूँ, कि आध्यात्मिक जगत में— कोल शब्द—सम्मान जनक सम्बोधन के सृष्टि के उत्तमोतम शब्द है। यह शब्द मानविक सृजन तो क्या—दैविक सृजन के आरंभ के समय का प्रथम शब्द है।

संसार में, कुछ लोग अपने को योगी कहते हैं। और वे यह भी कहते है; कि जो योगी हैं, वह भोगी नहीं हो सकते हैं। और जो भोगी हैं, वे कभी योगी नहीं हो सकते हैं।

हम, हो भी योगी है। योगियों में बिचित्र योगी हैं। हम कुलयोगी हैं। कुलयोग में योग के साथ ही भोग है। और भोग के साथ ही योग है। अतः कोल दोनों का एक साथ फायदा उठाता है। जो अन्यों को दुर्लभ है।

शास्त्र के ऋषि कहते हैं :—

यत्रास्ति भोग बाहुल्यम तत्र योगस्य का कथा।
योगेपि भोग विरहाः कौलस्तुभय अस्नुते॥
भोगेन योगम आप्नोति भोगेन कुल साधनम्।
तस्मात यत्नात योग युक्तो, भवेत् वीरवर शुद्धि॥

(कुलार्णव तंत्र)

बताइये, योग और भोग का इतना सुन्दर संयोग, आपका कुलयोग को छोड़कर किस योग में है ? किसी योग मे नहीं है। हम कुलयोग में जन्मते हैं। कुल योग में जीते हैं; और कुलयोग में ही मरते हैं। अतः हम कुल जिन्दगी के कुलयोगी हैं।

कोई एक विषय के ज्ञानी है। कोई, किसी एक अवतारी या देव के ज्ञानी हैं। हम तो निज कुल एवं देव कुल का समन्वय कर, एक साथ, सम्पूर्ण कुल के ही, ज्ञानी हैं। इस कारण कुल ज्ञानी से बढ़कर कोई ज्ञानी नहीं हैं।

तो, ऐसे में, बताइये, कि हम कुलयोगी अपने को नहीं कहें; हम कुल ज्ञानी अपने को नहीं कहें; तो हम अपने को क्या कहें ?

मेरे जैसा संसारिक सुख सुविधाओं को, चमक दमक को, ईर्ष्या एवं घमंड को त्यागकर एवं इनसे भी कहीं अधिक अपनी पत्नी एवं बच्चों के स्मरण तक को त्याग कर; यहां तक कि अपने स्मरण को भी त्याग कर, खुद आप भी, सम्पूर्ण कुल सागर में डूबकर देखिए, तैर कर देखिए। कई पौराणिक शास्त्रों का अध्ययन कर, मनन कर और चिन्तन कर, सम्पूर्ण कुलज्ञान सागर में डूबकर देखिए, तैर कर देखिए। और तब वैसे अर्जित व्यक्तिगत ज्ञान को समाज के रीति रिवाजों, के साथ

मिलान कर देखिए। खुद अपने घर में कुलाचरण कर, परीक्षा करके देखिए और तब बताइए :—

कि क्या हम लोग कुलाचारी नहीं हैं ?
क्या हमलोग कुलयोगी नहीं हैं?
क्या हमलोग कुलज्ञानी नहीं हैं ?

और इस प्रकार—क्या हमलोग कुलधर्मी नहीं हैं ? और ऐसा 'होकर' क्या—हमलोग सबसे उत्तम नहीं है ?

ये बातें जब सही हैं, तो इन गुणों के बर्णन से सम्बन्धित, छोटे शब्दों, कुल : कोल एवं कौल : जैसे उत्तम शब्दों से अपने को सम्मान जनक सम्बोधन करने एवं दूसरों के द्वारा सम्मानजनक सम्बोधन किए जाने में, क्या आपत्ति है ?

और कुल नारियों को, कुलीन एवं कुलयोगिन एवं कुल साधिका जैसे सम्मानजनक शब्दों से सम्बोधन किए जाने में क्या आपत्ति है ?

... ...

जिसने आपको, कोल शब्द का अर्थ सूअर बताया है, असली में वही सूअर है। क्योंकि पूर्व जन्म के सूअर शरीर की आत्मा से युक्त, अभी इस जन्म के आदमी शरीर के द्वारा ही, अपने जैसा दूसरे आदमी के लिए, सूअर की बोली निकल सकती है। पर पूर्व जन्म के आदमी शरीर के आत्मा से युक्त, अभी इस जन्म के पुनः आदमी शरीर के द्वारा, अपने जैसा दूसरे आदमी के लिए, सूअर होने की बात नहीं निकल सकती है।

अगर कहने वाले की जिद् के मुताबिक यह भी मान लिया जाए कि कोल का अर्थ सूअर होता है; ऐसा कहने वाले सज्जन अगर हिन्दू हैं, तो उनको शक्ति (कालि) एवं शक्त (शिव) की पूजा को तो एक दम त्याग देना होगा। और उनके नाम के मन्दिरों को भी एकदम तोड़ देना होगा।

क्योंकि तंत्र शास्त्रों के मुताबिक :—

"कुल : अकुलस्य संबंध : कौल अभिधीयते"

कुल का अर्थ शक्ति : (कालि-नुंवा नागे) है, अकुल का अर्थ शक्त : (शिव-महादेवषमरंगबोंगा) है। इन देवी (बोंगा एरा) एवं देव (बोंगा) का मिलन (जुपुड़ी) ही को संस्कृत में कौल : या कोल कहा गया है। और अंग्रेजों ने इस कुलाचारी संस्कृति के हो लोगों को Kolerian Race कहा है। और उन्हीं कोलों के नाम पर उनके निवास स्थल को कोलहान कोल+हन (An Area of the kol Sons-Kolban) कहा गया है।

फिर हरेक नारी कुल (शक्ति) के ही प्रतीक है। और हरेक नर अकुला (शक्तः) के ही 'प्रतीक है। चाहे कोई भी क्यों न हो, इससे शायद कोई समझदार इन्कार नहीं कर सकते हैं।

ऐसे में; अगर कुल का अर्थ सूअर है, और अकुला का अर्थ सूअरिन है, तभी तोउनके सम्बन्धों का शब्द कौल या का कोल का अर्थ सूअर हो सकता है।

जब यह बात सही हो, तो सृष्टि के आरम्भ से अभी तक की नारी (शक्ति) एवं नर शक्तः) का पुनः सृजन के लिए सम्बन्ध ही सुअरिन एवं सूअर का सम्बन्ध हो जाता है। ऐसा, कहने वाले समझने वाले के मुताबिक ही हो जाता है।

जब कुल : (शक्तिः) के प्रतीक नारी ही सूअरिन है, तो कोल का अर्थ सूअर बताने वाले को, नारी से शादी करना ही नहीं चाहिए। क्योंकि अगर वे शादी करते हैं, तो उनका परिवार ही सूअरिन एवं सूअर का परिवार हो जाता है। और उनके सम्बन्धों से पुनः सृजित पुत्री एवं पुत्र ही सूअरिन पुत्री एवं सूअर पुत्र हो जाते हैं। अन्य नहीं हो सकते हैं।

यह तथ्य सभी धर्म के लोगों के लिए समान रूप से लागू होते हैं। अब वे बतावे कि कौल या कोल का अर्थ सूअर होने से खुद ही सूअर अगर नहीं बनते हैं तो क्या बनते हैं? इस कारण शब्द कोषों के कोल शब्द के अर्थ सूअर को अपने ही हित में सुधारा जाना चाहिए।

अन्य लोग ईर्ष्या द्वेष के कारण से भी, आप कोलों को, गाली दे सकते हैं। क्योंकि जैसी उत्तम संस्कृति, कुलाचार संस्कृति, तत्काल फलदायक संस्कृति आपके पास है, वैसी संस्कृति उनके पास नहीं है। और वे इस उत्तम आचार- कुलाचार— के रास्ते पर चल भी नहीं सकते हैं। तो द्वेष के कारण आपके खिलाफ क्या; क्या अपशब्दों का व्यवहार वे नहीं करते?

इस प्रकार नीचा दिखाने के ख्याल से या गाली देने के ख्याल से ही, सिंहभूम जिला के कोलहान के "हो" लोगों को, गैर-आदिवासियों के द्वारा, बिहार, में कोल कहा जाता रहा है। उड़ीसा में उड़ीया लोगों के द्वारा कुल सोड़ा कहा जाता रहा है। रामायण एवं महाभारत जैसे ग्रन्थों में भी उन्हें कोल कहा गया है। लेकिन कहने वालों के द्वारा एवं सुनने वालों के द्वारा कोल या कौल शब्द का सही अर्थ नहीं जानने के कारण, इन उत्तमों में उत्तम शब्दों को चिढ़ाने का शब्द नीचा दिखाने का शब्द समझा गया था।

जिसे हो लोगों ने बहुत ही क्रोधित मन से बारबार प्रतिकार किया है। यह मुझे मालूम है। बचपन के जब मैं चौथा वर्ग में, तोरलो अपर प्राइमरी स्कुल में

पढ़ता था तो मुझको भी, एक उड़िया पांडे के द्वारा कोल कहकर गाली दिया गया था। पर मैं इस शब्द से क्रोधित नहीं हुआ था। केवल आश्चर्य चकित मन से उस कोल शब्द को मैंने सुना था।

लेकिन जैसे-जैसे ऊंची शिक्षा मैं प्राप्त करते गया, चाईबासा एवं रांची जैसे शहरों में यहां तक कि, बल प्रयोग के द्वारा भी कोल कहे जाने पर आदिवासियों के द्वारा प्रतिकार लिए जाने की बात मुझको सुनने को मिलती थी। और वैसे-वैसे इस कोल शब्द के सही अर्थ को समझने की उत्कट अभिलाषा मुझमें जागृत होती गई थी।

अब, जब मैंने इस शब्द के अर्थ को अच्छी तरह समझ लिया है तो, कुलाचार नामक एक अद्भुत ग्रन्थ लिखकर कुल, कोल एवं कौल शब्दो के रहस्य को महीन ढंग से व्याख्या करने की कोशिश की है।

लेकिन शायद पहले की तरह प्रतिकार करते रहने की प्रवृत्ति के कारण/ मेरे द्वारा कोल शब्द के इस्तेमाल में भी प्रतिकार किया गया है। विशेषकर डा० देवेन्द्र नाथ सिंकु, ग्राम-जामड़ीह के द्वारा प्रतिकार किया गया है।

प्रतिकार होना ही चाहिए। क्योंकि तभी सही बात निकल पाती है। और संदेह दूर होता है। लेकिन, जहां तक मेरा विचार है, मात्र मौखिक प्रतिकार नहीं होना चाहिए, वरन विद्वतापूर्ण लेखों के माध्यम से, एवं अर्थपूर्ण टिप्पणियों के माध्यम से प्रतिकार किया जाना चाहिए। इसके लिए सभी तरह के शास्त्रों का गहन अध्ययन करना चाहिए। और कुल, कोल एवं कौल शब्दों की उत्पत्ति को, शास्त्रों के ज्ञान, चिन्तन के अनुभवों के ज्ञान एवं समाज में प्रचलित रीति-रिवाजों के ज्ञान के साथ मिलान करके सही निष्कर्ष निकालना चाहिए। यह आवश्यक है। क्योंकि मात्र प्रतिकार से अनजान में कहीं अमृत ही न प्रतिकार हो जाए?

... ...

शब्द—कोल—कुल एवं कौल शब्दों के बीच का शब्द है। इन शब्दों से हमलोग पूर्ण परिचित हैं। रामायण ग्रन्थ में तुलसी दास के द्वारा "रघु कुल रीति सदा चली आई" लिखा गया है। इसके अलावे बी० बी० सी० लन्दन से अक्सर यह प्रसारित किया जाता है कि अब श्रीमती रजनी कौल से समाचार सुनिए। ये दो शब्द कुल एवं कौल प्रतिकार के शब्द नहीं हैं। क्योंकि उन दो शब्दों, के खिलाफ प्रतिकार किए जाने की बात अभी तक मुझको मालूम नहीं है।

तो यहां, बिलकुल साधारण दिमाग से भी सोचने की बात है कि, उन दो शब्दों के बीच का शब्द-कोल-किस प्रकार प्रतिकार का शब्द हो सकता है?

फिर कुल एवं कौल जब पपिवारिक सम्मान के शब्द हैं, तो दोनों शब्दों के बीच का शब्द कोल शब्द, किस प्रकार पारिवारिक तिरस्कार के शब्द हो सकते हैं ?

कुल, कोल एवं कौल, शब्द, एक ही श्रोत—दैविक श्रोत के शब्द हैं। फिर एक श्रोत के शब्द होते हुए भी, कोल एवं कौल शब्द, कुल शब्द के ही उच्चत्तर स्थिति के शब्द हैं। और एक ही उच्चत्तर स्थिति कुल अकुलस्य सम्बन्ध : स्थिति के शब्द है।

क्योकि तन्त्रों के मुताबिक, जैसा कि मैंने पहले वर्णन किया है, कुल : अकुलस्य सम्बन्ध : कौल अभिधीयते "कहा गया है। कुल : (महादेबी-नागे एरा) अकुला (महादेव-मरंगवोंगा) के प्रथम सम्बन्धित होने से ही, सृजन का प्रथम सिलसिला आरम्भ हुआ था। क्योंकि ये दोनों ही सृष्टि के प्रथम दैविक दम्पति थे। प्रथम सृजन की शुरुआत इससे अन्य प्रकार होने ,की संभावना दीख नहीं पड़ती है। अतः इन दोनों के सृजन के लिए सम्बन्धित हो जाने की स्थिति को ही कौल—कहा गया है।

मेनेया को चि मुनु मुनु उतर बारो गेकिंग उपन लेना।
मियड् वोंगा एरा, मियड् वोंगा, गेकिंग उपन लेना।

अयर उपन लगिड अकिंग जुड़ी केन उलां रेयाः नुतुम संस्कृतते कौल कजिया काना।

अब, यहाँ यह सोचने की बात है, कि नागे एरा एवं मरंग वोंगा के संवंध की स्थिति का नाम जब कौल है, तो हो कोड़ा एवं हो कुडी के पुनः सृजन के लिए, नैसर्गिक सम्बन्ध की स्थिति का नाम—कोल—क्यों नहीं होगा ?

अगर नहीं, तो उस स्थिति के सम्बोधन का दूसरा शब्द क्या होना चाहिए ?

दूसरा शब्द जब नहीं हैं, तो निश्चित है कि उस स्थिति के सम्बोधन के निश्चय ही कोल शब्द उपयुक्त शब्द है।

... ...

इससे आगे :—कुल शब्द का अंग्रेजी शब्द Tatal है। उसे संपूर्ण (गोंटा) भी कह सकते हैं। किन्तु कुल या Tatal ही उपयुक्त मालूम पड़ता है।

हो लोगों की संस्कृति, इस संसार की ही नहीं वरन सम्पूर्ण ब्रह्माण्ड की सम्पूर्ण संस्कृति है। क्योंकि, वाद विवाद में, हो लोग अक्सर—"सिरमा रेन सींगवोंगा ओते रेन नूंवा नागे" का उच्चारण करते हैं। जिसका अर्थ O, Supreme Being in Celestial and Divine Mother on Earth है।

इससे प्रमाणित होता है कि हो लोगों की संस्कृति जमीन से आसमान तक प्रसारित संस्कृति है।

हो कोवाः ओते ते सिरमा जोका, सिरमाएते ओते जोका रेयाः मानातिंग मेनाः।

इस कारण से जमीन से आसमान तक एवं आसमान से जमीन तक प्रसारित इस संस्कृति को कुल ब्रह्माण्ड का कुल संस्कृति (Total culture of the total Universe) भी कह सकते हैं।

Culture (संस्कृति) का आरंभ Condct (आचार) से होता है। ऐसी हालत में हो लोगों के आचार को, कुल ब्रह्माण्ड का कुलाचार (Total Conduct for the Total Universe) भी कह सकते हैं।

हो संस्कृति की, हो आचार की, इससे प्रतिकूल व्याख्या की तो सम्भावना नही है। तो ऐसे में हो लोगों के कुल+आचार को एक शब्द में कुलाचार (Total Conduct) कहने में क्या अतिशयोक्ति है ?

और कुलाचारी "हो, को एक संक्षिप्त शब्द में कोल या कौल कहने में; सम्बोधन करने में क्या 'अतिशयोक्ति है ?

... .

इससे आगे :—

ओते (जमीन) एवं सिरमा (आसमान) के बीच, याने नागे एवं सींगवोंगा के बीच, आखिर हो लोगों का क्या आचार होता है।

यही एक आचार होता है कि पुनः सृजन के निज कुल के पित्तरों (ओवाः गोए को) एवं प्रथम सृजन के सभी कुलों के कुल पित्तर (महा पित्तर—मरंग वोंगा) का, सृजन की कृतज्ञता का वे कर्त्तव्य पूजन, श्रद्धा भक्ति के साथ करते हैं। अपने जन्म के शुद्ध सिलसिले की पूजा छोड़कर गैर सिलसिले का, दूसरों की तरह, वे पूजा, नहीं करते हैं। अतः कोल सिलसिले के पुजारी हैं। अन्यों ही तरह गैर सिलसिले के पुजारी नहीं है।

इस पूजा पद्धति में वे प्रतिदिन अपने पवित्र रहकर, पवित्र रसोई कोठरी (आदिंग) में पवित्र भोजन तैयार कर, पवित्र सखुवा पत्ता पर पवित्र भोग का अर्पण करते हैं। और इस प्रकार वे पित्तरों एवं पित्तरों के महापित्तर को अपने आचार से संतुष्ट करते हैं।

किस लिए ?—मात्र निःस्वार्थ सेवा के बदले निःस्वार्थ सेवा के लिए।

महापित्तर के सृजन (उपन) एवं पित्तरों के पुनः सृजन (जपन) की सेवा के बदले में उत्तराधिकारी पुत्र के द्वारा कृतज्ञता की सेवा देने के लिए।

उनकी कृपा से अन्न—धन, जन-धन एवं पशु धन की प्राप्ति के लिए एवं इन धनों की रक्षा के लिए; और बदले में उनकी ही इन्हीं धनों से उनकी ही सेवा के लिए वे कृतज्ञता का कर्त्तव्य पूजन करते हैं।

ऐसा पूजा अर्पण का क्रम, हरेक ही परिवार में, पुस्त-दर-पुस्त के क्रम में चलता आया है। और उन्हीं (पित्तरों एवं महापित्तर) की कृपा से अनगिनत युगों तक चलता ही रहेगा। तो इस तरह के पुस्त-दर-पुस्त के क्रम में चलने वाला दैविक क्रिया कर्म को एवं रीति रिवाज को अंग्रेजी में अगर कहा जाएगा तो क्या कहा जाएगा ?

पुस्त-दरस्पुस्त को Genealogical कहा जाएगा। और Genealogical को कुल का सिलसिला भी कहा जाएगा। इसके सिवाए तो अन्य प्रकार कहे जाने की संभावना नहीं है।

हो, लोग अपने को कुल (Genealogy) में होने का स्मरण करके जिन्दगी भर अपना आचार (conduct) करते हैं। तो वैसे में उनका आचार को कुलाचार (Genealogical Conduct) अगर नहीं कहा जाएगा ? तो क्या कहा जायगा।

अपने परिवार, वंश वो कुल के पित्तरगण प्राकृतिक शरीरी जन्म के पित्तर गण हैं। और देव कुल के पित्तर गण अशरीरी दैविक कुल के पित्तर गण हैं। समय आने पर निज पित्तर गणों में हरेक पुत्र मृत्यु के पश्चात् शामिल होते हैं। पुत्र के के रूप में परिवार में जन्म लेते हैं। और निज पित्तर गणों से छूटकर हरेक पुत्र कुल पुत्र के रूप में परिवार में जन्म लेते हैं।

इस प्रकार एक जमीन पर अपने जन्म घर का निज कुल है और दूसरा आसमान में अध्यात्मिक दैविक कुल। जमीन एवं आसमान के ये दो कुल आदित्य (सींगवोंगा) के ही कुल हैं।

तो निज कुल के पित्तरों को, एवं दैविक कुल के देवों को महापित्तर (मरंग-वोंगा) के साथ, नीचे में नागे ऐरा और ऊपर में सींगवोंगा के बीच अगर कोई पूजा करता हैं, भोग अर्पण करता है, तो उनको क्या कहा जाएगा ?

उनको कुल पुजारी (Totol Genealogical worshipper) ही कहा जाएगा। चूँकि वे पुजारी अपना आचार, कुल के दायरे में ही करते हैं, इसलिए उन्हें कुलाचारी कहा जाएगा।

... ... —

इसके आगे—अब बिलकुल साधारण तरीके से कुल शब्द को समझने की कोशिश करें। एक से अनेक का अगर हम स्मरण करें।

तो एक को व्यक्ति कहा जाएगा। व्यक्ति के विवाहित होने पर दम्पति कहा जाएगा। दम्पति को सन्तान होने पर, परिवार कहा जाएगा। वही व्यक्ति, पुत्र-पुत्रियों का पिता कहा जाएगा। वही व्यक्ति का पोतों के लिए उस व्यक्ति के नाम का वंश कहा जाएगा। और पोते-दर-पोतों के परिवारों के लिए यही प्रथम व्यक्ति के नाम का क्या कहा जायगा ? यही कि कुल कहा जाएगा। इस प्रकार अनेक परिवारों का एक व्यक्ति के नाम का वंश होता है। और अनेक वंशों का अतीत के एक व्यक्ति के नाम का कुल होता हैं। जैसे कि—रघु कुल है। और प्रथम व्यक्ति के नाम या गुणों का हमारा किलि कुल है। बिरुवा कुल है। इत्यादि।

वंशों के वंश को व्यक्ति का कुल ही कह सकते हैं। शायद अन्य प्रकार से उन्हे संबोधन नहीं कर सकते हैं। क्योंकि प्राचीन काल से कुल शब्द ही प्रचलित है।

और हम हो, कुल के पुजारी हैं। कुल के दायरे के आचारी हैं। ऐसे में हम अपने को अगर कुलाचारी कहें। देखने वाले दूसरे अगर हमको कुलाचारी कहें तो कौन सी आपत्ति है ?

हम हो कुलाचारी हैं। कुल का ज्ञान रखते है। निज कुल एवं दैविक कुलों का ज्ञान रखते हैं।

ऐसे में अगर हम अपने को कुलज्ञानी कह। देखने वाले दूसरे अगर हमको कुलज्ञानी कहें। और संक्षिप्त में कुलज्ञ कहे तो क्या आपत्ति है ?

और उपरोक्त सभी शब्दों के संक्षिप्त से संक्षिप्त एवं छोटे से छोटे शब्द, पर पवित्रतम शब्द में, अपने को अगर हम कोल कहें या कौल कहें तो क्या आपत्ति है ?

फिर कुल, कोल एवं कौल के प्रतीक एक सुन्दर शब्द कौलिक से हम मर्दों को सम्बोधन करें, और कुलीन शब्द से हमारे नारियों को सम्बोधन करें तो कौन सी आपत्ति है ?

कोल एवं कुलीन शब्द व्यक्ति, के उत्तम गुणों के, परिवार वंश एव कुल के उत्तम गुणों के द्योतक शब्द है। अंग्रेजी में इस दो शब्दों का अर्थ Noble desent हैं।

फिर भी अगर कोई कोल शब्द का अर्थ सूअर बताकर कोल शब्द का निंदा करते हैं, तो महादेवी एवं महादेव के तरफ से उन्हें, मैं श्राप देता हूं कि वे अधोगति को प्राप्त हों।

महानिर्वाण तंत्र शास्त्र में महादेव ने तो पहले ही वैसे लोगों को इस प्रकार श्राप दे रखा है। कि—

कुल वर्त्तमं कुल द्रव्यं कुल साधकम् एव च

ये निन्दन्ति दुरात्मा नस्ते गच्छन्ति अधमा गतिम। (३१६)

कुल रीति रिवाजों को, कुल द्रव्यों को, एवं कुल के साधकों को, जो दुष्ट आत्मा निन्दा करता है, उन को बुरी गति हो जाती है।

इतनी व्याख्या के बाद, सारे संसार को चुनौती देते हुए मैं दावे के साथ कह सकता हूँ, कि सृष्टि मे कोल शब्द के मुकाबिले पवित्रतम् शब्द, उत्तमोत्तम शब्द कोई नहीं है। यह सारे संसार की संस्कृतियों के श्रोत का शब्द है।

फिर उसी तरह यह भी मैं दावे के साथ कह सकता हूँ कि—

कुलाचार के मुकाबिले इस संसार में तो क्या-पूरे ब्रह्माण्ड में कोई आचार नहीं है। फिर संसार में तो क्या-पूरे ब्रह्माण्ड में कुल-धर्म के मुकाबिले में कोई धर्म ही नहीं है।

क्योंकि महा निर्वाण तंत्र के मुताबिक—

वहुभि विधिभि: किं वा कर्मभि वहुभिश्च किम्।

सर्वं सिद्धि मवाप्नोति मानव: कौलिकार्चनात ॥९५॥

बहुत तरह के दैविक विधि विधानों की क्या जरूरत है? फिर बहुत तरह के कर्मों की भी क्या जरूरत है? जब कि आदमियों (हो) को कोलों के कुलाचार विधि के द्वारा सब सफलता मिल जाती है। और यह अभी कोलों के के द्वारा प्रमाणित भी किया जाता है।

अत: कोई भी शान्त मन से इस संबंध मे शास्त्रार्थ कर सकते हैं।

सुनो हे कोल! सुनो हे कुलीन! रामो की बातों को सुनो।

Above all I have cossulted, Sanskrit to English Dictionary by Sir Monier Monier Williams, also, in which the meaning of the Breatly confused word kola is given as follows—

Kola. as Masculine (javaladi) a hog (confer kroda, Yajn, Name of Siva (also title, epithet, of a tribe inhabiting central India.)

अब मुझे यह कहना है कि उपरोक्त अर्थों के अन्दर से जो अर्थ जिनके लिए लागू हो सकते हैं, वे इस अर्थ को अपने ही लिए लागू कर सकते हैं।

इसके आगे अंग्रेजी-हिन्दी शब्द कोष के मुताबिक:—

Ho B का अर्थ हिन्दी में सूअर होता है और सस्कृत मे वराह होता है। लेकिन अगर कोल शब्द का भी अर्थ सूअर होता है तो इससे क्या होता है। रामो ने अपने दैविक शक्ति के प्रभाव से अन्यों के साथ इनकी भी तो सत्य युग में ही पवित्र किया था।

इसका प्रमाण महा निर्वाण तंत्र के दशमोल्लास: के पृष्ठ संख्या ३११ में लंकित है, जो इस प्रकार है।

मत्स्य: कुर्मो वराहञ्च नृसिंहो वामनस्तथा।

रामो भार्गवरामस्त्वाम् अभिषिञ्चन्तु वारिणा ॥१६६॥

हे, मछली, कछुवा, वराह, सिंह एवं बौना रूपों के अवतारियो! भृगु से सबंधित रामो शुद्ध जल के छिड़काब (तिरपी) से तुझे परिशुद्ध (जाति Consecrate) करते हैं।

रामो ने तो युगों पहले ही उन सभी को परिशुद्ध कर रखा है। तो फिर अभी इस युग के लिए तो कहना ही क्या है।

इस कलियुग में भी पवित्र कोल शब्द से, अपने को सम्बोधन करने वालों जिन्हें अन्य, अज्ञानी लोग, सूअर भाव से चिढ़ाते हैं, को, उसी प्रकार, मैं, रामो, "कुलाचार" ज्ञान के छिड़काव से पवित्र (Consecrate) करता हूँ। तो फिर चिंता की वात ही क्या है?

और नहीं तो कोल शब्द कर अर्थ तो शिव भी है। मध्यभारत के आदिवासियों के एक सम्मान जनक पदबी (titte) भी है। और सम्मान जनक सम्बोधन (epithet) भी है।

जो कोल शब्द से अपने को इन प्रकार समझते हैं, तो उनके लिए तो फिर कहना ही क्या?

या दूसरे सज्जन (ज्ञानी) लोग, जो कोलों को उस प्रकार समझते हैं, उनके लिए तो फिर कुछ कहना ही क्या है?

वे तो केवल इस पवित्रतम शब्द के उच्चारण मात्र से, या कोलों के प्रति सम्मानजनक भावना मात्र से स्वत: ही पवित्र हो जाते हैं। तो उन्हें फिर तीर्थों की यात्रा की आवश्यकता ही क्या है?

अन्यथा "हो" शब्द का तो कोई अर्थ ही नहीं है। और ही शब्द का उपयोग भी केवल किसी को पुकारने या चुनौती देने के लिए ही है।

मैंने, 'कुलाचार" ग्रन्थ में हो" शब्द का अर्थ आदमी बताया है। क्योंकि व्यवहार में यह शब्द व्यक्ति के द्योतक है।

उपरोक्त सभी बात्तों के अलावे, यह ध्यान देने की बात है, कि दैविक संसार में :—

काल का प्रतिनिधि रूप सूअर ही है। पशुओं में एक मात्र रूप सूअर ही है। इस कारण किसी को भी सूअर शब्द से और सूअर रूप से घृणा नहीं करना चाहिए। अन्यथा वे काल के कोप भाजन होंगे।

आदमियों मे काल प्रतिनिधि रूप नारी है। देवी का षोठष वर्षीय अतियूवतो, चमचमाते गहरे आसमानी रंग में एक मात्र रूप नारी रूप हैं।

इस कारण ही एक नर को नारी के साथ दुर्व्यवहार कभी नही करना चाहिए अथवा काल के कोप भाजन बनेंगे।

महादेव का प्रतिनिधि रूप बैल, भैंसा एवं नाग है। और भैरव के रूप मे झूलता हुआ खूब रोसंदार कुत्ता है। इन रूपें के साथ किसी भी व्यक्ति को दुर्व्यवहार, नहीं करना चाहिए। अन्यथा शिवजी के कोप भाजन बनेंगे।

यही देवी (काल) एवं यही देव (शिव) के प्रतितिधि रूपों से हरेक नर एवं नारी को सतर्क रहना चाहिए। अपनी सुखी जिदगी एवं जीवन के लिए सतर्क रहना चाहिए।

कभी घृणा या कभी धोखा या कभी दुर्व्यं व्यहार नहीं करना चाहिए।

अतः कोल शब्द से कभी घृणा नहीं करना चाहिए। कोल की निंदा नहीं वरन कोल की हमेशा प्रशंशा करनी चाहिए।

और ऐसे करते हुए आनन्दायक मृत्यु को प्राप्त करना चाहिए। क्यों कि आखिर कुलाचार नैसर्गिक एवं दैविक कुलों के ज्ञान के साथ संपूर्ण कुल का आचार है।

इतना अध्ययन करने के बाद श्रीमति मुर्रमोय बिस्वा कहती है कि केवल किलि का उच्चारण करते के साथ ही कुल का उच्चारण हो जाता है। कुल का बोध हो जाता है। और किली का स्मरण होते के साथ ही कुल का भी स्मरण हो जाता हैं यही कारण है कि मूर्ख से भी मूर्ख हो यूवतियां किलि का जानकारी करने के वाद ही किसी युवक से प्रेम करती हैं। और प्रेम विवाह करती है। तो पढ़े लिखे हो मर्द इस किलि कुल को क्यों नही समझ पाते है। शब्द हो (आदमी) तो ठीक वैसा ही है जैसा कि शब्द उरि (वैल) सिम (मुरगी) है। इत्याति ...... पर हो (आदमी) के उपर कोल, कौल, कुल शब्द तो ठीक वैसा ही सजावट है, जैसा कि शरीर के ऊपर आभूषणों (सोने हीरे ज्वाहिरात) के सजावट हैं। या ठीक वैसा ही सजावट हैं, जैसा कि वृक्षों पर फूलों के सजावट हैं।

—::o::—

URGE FOR DISCUSSION

I, had once requested Shri Devendra Nath Sinku, to invite Miss Madhu Kishwar to Patna, for free and frank discussion on this subject of "Status of Ho women in Kulachara.

Again, sometimes later. I had also requested Shri D. N. Sinku to give me her address, at letst for correspondence.

But both these requests went in vain.

Then, as good luck would have it, that on 28-9-82, at about 5 P. M. I was walking along with my uncle, Shri Purna Chandra Birua, on Kutcheri Road at Chaibasa when, perchance, he showed me Miss Madhu Kishwar by pointing towards her from a distance of sbout 100 fcet.

At that time, she was talking to a lawyer; accompanied by a Spanish Lany, who probably is a mother of a Christian Mission.

Shri P. C. Birua and I was stopped there by two other persons, for talks We were talking on the Road side, under a Tamarind tree, when, She of her own, came towards us along with that Spanish Lady.

Shri P. C. Birua, enquired about her welfare and where abouts, which were all good. It was there, that she was shown that Letter to the Editor. She went through that letter and then smiled a lovely affectionate smile.

Then she was requested again, by Shri P. C. Birua, to tell us about the progress of the case; on which she repiled that the Bihar Govt. has requested the Supreme Court for extension of date for filing of reply till 10-11-82.

At the end of such homely talk I invited her to come to Patna for further discussion on the subject, on the basis of Kulachara, which she had accepted.

— — —

After returning back to Patna, so me times in the 1st week of October '82. I was informed by Shrri Janardan Alda that Miss Madhu Kishwar has publisned a booldet captioned as "Adibasi" Ho Mahilaon Ko Jamin Par Adhikar Do. Later in weeks time, he gave me a copy of the booklet also.

I went through the booklet and found that it wa. more and more telling upon the conscience of Hos.

She has also requested for communication of opinions to her, and for that she had given her andress in that booklet.

Then, I could not resist my self, than writtng a letter to her, to express my first reaction.

... .

OFFICE OF THE DISTRICT RURAL DEVELOPMENT AGENCY. BORING CANAL ROAD, PATNA—1.

No.

From

Sri Ramo Birua,
Managing Director.

To

Miss Madhu Kishwar (Editor "Manushi")
C. L/202, Lajpat Nagar—1
New Delhi—110024.

Dated, Patna the, Nov. 1982.

Dear Madam,

I have gone through your booklet captioned as "Ho Adibasi Mahilaon ko Jameen Par Adhikar Do".

The first reaction to your literatnre is that your flring at Hos is greater than the flring of Gua.

So long we have been considering ourseives as men and women of well knit society with super social culture and custom. You have challenged this estimation through that booklet.

When the matter is under sub-judice you should not have published a booklet like this.

Now leave aside the Constitution, Hindu Law or any other Law :—

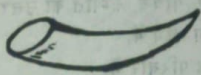
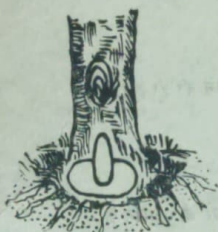
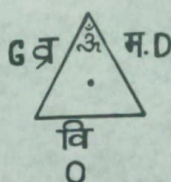
Please show us the most ideal social culture and custom of the World through your another booklet so that we can compare our selves.

And before yon can publish such a booklct, let the Supreme Court be requested to stay further proceedings in the case.

In addition to the above please answer the following questions :—

विवेक ज्ञान

दैविक परिवर्त्तन क्रमों का कुल ज्ञान

वृहद् ब्रह्माण्ड का स्वरूप

स्थिति	मंत्र कृपा	रूप
निराकार ब्रह्म-Form Less Supreme Power		↓ विस्तृत ब्रह्म-परः ब्रह्म, परः शिव कणकणेश्वर, नितिराकन जंग-वा
दिव्य प्रकाश-Divine Light	रॅं	↓ चमक से उत्पन्न-शब्द ब्रह्म जिलिब कोरंग-साखोवा ओरंग
एकल-One Non-Dual सूक्ष्माकार-Subtle Form		↓ घनीभूत रूप-अर्धनारीश्वर-या-संयुक्तेश्वर (सिंग-ऑंग-आ) सगोनाकन-जंग-वा(सिंग् बोंगा)
सृजक जुगल-Creators Dual हे, लोए, वा, हे रूजी चा, हे लोए शिव लिंग सरना-देशाउली-जैर	मॅंगे क्रीं	↓ उनसे विभक्त ↓ शक्तिः (ईश्वरी) — शक्तः (ईश्वर) ↑ कुलः (कालि) — अकुला (शिव) ↓ देवों के माता — देवों के पिता ↑ सिंग जंग, सिह् वा-सिंग्बोंग अः वा किंग ↓ नूम नागे (पेटेः) मरंग बोंगा (जंग) ↑
त्रिशूल (अपिया पेएः) Triple Powers of GOD G ब्र ॐ म.D वि O	ॐ	↓ ब्रह्मा (जन्म) विष्णु (पालन) महेश (मारण) Generotion-Operation-Destruction ↓ इनके द्वारा उत्पन्न एवं इनसे प्रभावित ↑ देव कुल के; देव लोक के ↓ अनगिनत देव एवं देवियाँ एवं अवतारीगण का लेका कोवा-कुई बोंगा कोरे हटिंगाकन ↓ सिंग बोंगा अः-सिंग जंग, सिह् पेटेः ↑
ताप रहित प्रकाश में In the Light without Heat,		↓ स्वप्न लोक में—पित्तर लोक में ↑ पर दादा—पर दादी ↓ दादा—दादी पूर्वज—पिता—माता हगेया-वोया,-हाम हो, ओवाः गोए को

संसारिक्ता के अज्ञान अंधकार की लकीर Darkline of Worldly Ignorance.

तापयुक्त प्रकाश में, मृत्यु लोक में, स्थूल प्राकृतिक तत्वों के संपर्क में घनीभूत क्षूद्र ब्रह्माण्ड का स्वरूप

क्षूद्र ब्रह्माण्ड स्वरूप

निज कुल के पुनः सृजक जुगल Re-creators Dual of Own Gene स्थूलाकार-साकार-ब्रह्म नर के श्वेत बिन्दू + नारी के रक्त बिन्दू	पवित्र ↓→	अपना माता एवं अपना पिता ↕ अपना ईश्वरी एवं अपना ईश्वर
◎ जुगल बिन्दुओं में, अंश शक्ति के	भोग ↓ ↓ ↓	सिंग् वा अः वा किंग् (बाबा सिंग) ↑ सिंग एँगा (पेटेः) सिंग आपु (जंग) → उनके द्वारा पुनसृंजित
प्रवेश से मिश्रित बिन्दु ◎ में...............	अर्पण ↓→	पुत्र (जंग विति) पुत्री (पेटेः विति)

विवेक ज्ञान

दैविक परिवर्त्तन क्रमों का कुल ज्ञान

वृहद् ब्रह्माण्ड का स्वरूप

स्थिति	मंत्र कृपा	रूप
निराकार ब्रह्म-Form Less Supreme Power		↓ विस्तृत ब्रह्म-पर: ब्रह्म, पर: शिव कणकणेश्वर, नितिराकन जंग-वा
दिव्य प्रकाश-Divine Light	रँ	↓ चमक से उत्पन्न-शब्द ब्रह्म जिलिव कोरंग-साखोवा ओरंग
एकल-One Non-Dual सूक्ष्माकार-Subtle Form		↓ घनीभूत रूप-अर्धनारीश्वर-या-संयुक्तेश्वर (सिग-ओंग-आ) सगोनाकन-जंग-वा(सिग् वोगा)
सृजक जुगल-Creators Dual हे, लोए, वा, हे रूजी वा, हे लोए मांगे शिव लिंग सरना-देशाउली-जैर	क्रीं	↓ उनसे विभक्त ↓ शक्ति: (ईश्वरी) — शक्त: (ईश्वर) ↑ कुल: (कालि) — अकुला (शिव) ↓ देवों के माता — देवों के पिता ↑ सिग जंग, सिह वा-सिग्वोंग अ: वा किग ↓ नूम नागे (पेटे:) मरंग वोंगा (जंग) ↑
त्रिशूल (अपिया पेए:) Triple Powers of GOD G ब्र ॐ म.D वि O	ॐ	↓ ब्रह्मा (जन्म) विष्णु (पालन) महेश (मारण) Generotion-Operation-Destruction ↓ इनके द्वारा उत्पन्न एवं इनसे प्रभावित ↑ देव कुल के; देव लोक के ↓ अनगिनत देव एवं देवियाँ एवं अवतारीगण का लेका कोवा-कुई वोंगा कोरे हटिगाकन ↓ सिग वोंगा अ:-सिग जंग, सिह पेटे: ↑
ताप रहित प्रकाश में In the Light without Heat,		↓ स्वप्न लोक में—पित्तर लोक में ↑ पर दादा—पर दादी ↓ दादा—दादी पूर्वज—पिता—माता हगेया-वोया,-हाम हो, ओवा: गोए को

संसारिक्ता के अज्ञान अंधकार की लकीर Darkline of Worldly Ignorance.

तापयुक्त प्रकाश में, मृत्यु लोक में, स्थूल प्राकृतिक तत्वों के संपर्क में घनीभूत क्षुद्र ब्रह्माण्ड का स्वरूप

क्षुद्र ब्रह्माण्ड स्वरूप

निज कुल के पुन: सृजक जुगल Re-creators Dual of Own Gene स्थूलाकार-साकार-ब्रह्म नर के श्वेत बिन्दु+नारी के रक्त बिन्दु	पवित्र	↓ → अपना माता एवं अपना पिता ↑ अपना ईश्वरी एवं अपना ईश्वर
◎ जुगल बिन्दुओं में, अंश शक्ति के	भोग	↓ सिग् वा अ: वा किग् (वावा सिग) ↑ ↓ सिग ए ँगा (पेटे:) सिग आपु (जंग) → ↓ उनके द्वारा पुनसृंजित
प्रवेश से मिश्रित बिन्दु ◎ में...............	अर्पण	↓ → पुत्र (जंग विंत्ति) पुत्री (पेटे: विंति)

दैविक सृजन एवं मानविक पुनः सृजन का यही दैविक परिवर्तन क्रम, कुल परिवर्तन क्रम (Total Divine Evolution) है। यही कुल ज्ञान है।

सागेन संज्ञेन लागिड़ पेटेः लोओः ओमोनाकनाः अण्डो ओमोन इडिनतनाः

"हो" कोवाः जंग वित्ति (कोड़ा हन) Son

हो लोगों के "कुलाचार" का कुलाचार-पुत्र

जिसे पौराणिक संस्कृति के मुताबिक कुल पूजा अर्पण के लिए पैत्रिक सम्पति का उत्तराधिकार अधिकार है।

इसी तरह के परिवर्त्तन क्रम में,

निज कुल, निज वंश, निज परिवार में,

निज जन, आते (जन्मते) है; जीते (रहते) है, और जाते (मरते) हैं।

इसी निज कुल चक्रज, निज पूर्वजों (दैविक एवं नैसर्गिक) का, स्मरण (ध्यान medilate) करें, प्रत्येक कोल (हो) दम्पत्ति एवं उनके कोल पुत्र एवं कुलीन पुत्री अपने पवित्र रसोई (आदिंग-Sacred Kitehen) में एवं शरणा (Sacred Grove) (छोटा कैलाश) में पवित्रत्तम भोग अर्पण के साथ पूजा करते हैं। और इस प्रकार अपने जिंदगी के पवित्रत्तम निज कुल कर्त्तव्य (Sacred Duty) को निभाते हैं। और इस पूजा में गृहिणी का प्रमुख भूमिका है। इस कारण वह व्याभिचारिणी नहीं हो सकती है।

यही उत्तमोत्तम "कुलाचार" है।

जो सभी आचारों का अकेला एक आचार है।

ऐसी कुलाचरण ही "कुलधर्माचरण" है।

जो सभी धर्माचरणों का अकेला एक धर्माचरण है।

जितनी चिंता मरने की नहीं है, उससे कईगुणा अधिक चिंता तो मरने के बाद पूजा अर्पण नहीं पाने की ही है।

अतः कुलाचारी बने। क्योंकि यह आपसे ही संबंधित है।

अतः आप "कुलाचार" की रक्षा करें, क्योंकि यह मूल कुल संस्कृति से संबधित है।

आखिर मंत्र रँ+ऊँ=राम है। मंत्र क्रीं से कृष्ण है। क्रीस्त है।

अपने ज्ञाण के लिए, कुलज्ञान के ध्यान के साथ इन मंत्रों का मन ही मन जाप करें और ध्यान के साथ पवित्रत्तम भोग का अपने पवित्रत्तम रसोई कोठरी में प्रति वेला अर्पण करें। और अर्पण के ही पश्चात प्रसाद का सेवन करें। इससे बड़ा पूजा और नहीं है। इसके लिए शर्त्त—परम पवित्रता है। साधना—बच्ची से बुढ़ी तक को माँ तुल्य देखने का साधना है। राम कृष्ण एवं गौतम बुद्ध कोल पुत्र ही थे। कुलाचार को अपनावें। कोल बनें तो, आपके घर में भी वैसे ही पुत्र पैदा हो सकते हैं।

विवेक ज्ञान

दैविक परिवर्त्तन क्रमों का कुल ज्ञान

वृहद् ब्रह्माण्ड का स्वरूप

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कणकणेश्वर, नितिराकन जंग-वा</td><td></td></tr>
<tr><td>दिव्य प्रकाश-Divine Light</td><td>रँ</td><td>↓</td><td>चमक से उत्पन्न-शब्द ब्रह्म
जिलिव कोरंग-साखोवा ओरंग</td><td></td></tr>
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(सिंग-ओंग-आ)
सगोनाकन-जंग-वा(सिंग् वोंगा)</td><td></td></tr>
<tr><td>सृजक जुगल-Creators Dual
हे, लोए, वा, हे रूजी वा, हे लोए
माँगे

शिव लिंग
सरना-देशाउली-जैर</td><td>क्रीं</td><td>↓
↓
↓
↓</td><td>उनसे विभक्त
शक्तिः (ईश्वरी) — शक्तः (ईश्वर)
कुलः (कालि) — अकुला (शिव)
देवों के माता — देवों के पिता
सिंग जंग, सिंह वा-सिंग्वोंग अः
वा किंग
नूम नागे (पेटेः) मरंग वोंगा (जंग)</td><td>↑
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<tr><td>त्रिशूल (अपिया पेएः)
Triple Powers of GOD

</td><td>ॐ</td><td>↓
↓
↓
↓</td><td>ब्रह्मा (जन्म) विष्णु (पालन) महेश (मारण)
Generotion-Operation-Destruction
इनके द्वारा उत्पन्न एवं इनसे प्रभावित
देव कुल के; देव लोक के
अनगिनत देव एवं देवियाँ एवं अवतारीगण
का लेका कोवा-कुई वोंगा कोरे हटिगाकन
सिंग वोंगा अः-सिंग जंग, सिंह पेटेः</td><td>↑
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<tr><td>ताप रहित प्रकाश में
In the Light without Heat,</td><td></td><td>↓
↓</td><td>स्वप्न लोक में—पित्तर लोक में
पर दादा—पर दादी
दादा—दादी
पूर्वज—पिता—माता
हगेया-वोया,-हाम हो, ओवाः गोए को</td><td>↑</td></tr>
</table>

संसारिक्ता के अज्ञान अंधकार की लकीर Darkline of Worldly Ignorance.

तापयुक्त प्रकाश में, मृत्यु लोक में, स्थूल प्राकृतिक तत्वों के संपर्क में घनीभूत क्षूद्र ब्रह्माण्ड का स्वरूप

क्षूद्र ब्रह्माण्ड स्वरूप

<table>
<tr><td>निज कुल के पुनः सृजक जुगल
Re-creators Dual of Own Gene
स्थूलाकार-साकार-ब्रह्म
नर के श्वेत विन्दु + नारी के रक्त विन्दु
◎ जुगल विन्दुओं में, अंश शक्ति के
प्रवेश से मिश्रित विन्दु में..............</td><td>पवित्र

भोग

अर्पण</td><td>↓→

↓
↓
↓

↓→</td><td>अपना माता एवं अपना पिता
अपना ईश्वरी एवं अपना ईश्वर
सिंग् वा अः वा किंग् (वावा सिंग)
सिंग एँगा (पेटेः) सिंग आपु (जंग)
उनके द्वारा पुनर्सृजित
पुत्र (जंग वित्ति) पुत्री (पेटेः विति)</td><td>↕

↑
→</td></tr>
</table>

1. Do you deserve to be worshiped ?
2. If so, by whom and with what ?

If you so like you may come to Patna for detailed discussion.

On behalf of Hos.

Yours ever,
(Ramo Birua)
Managing Director.

But unfortunately, even after a very long time, she had not repplied to my above letter, and hence are these "OPINIONS" of mine in the form of statements.

NOTICE TO THE GOVT. OF BIHAR

ON HO WOMENS STATUS

To

The Honourable Justice of all Justices on Earth
The Supreme Court of the Universe
Celestial (Jang Rimil)

Reference :—

The writ petition of Miss Madhu Kishwar and others.

O, Lord ! In this suit I on behalf of the Hos state as follows :—

The Ab-original (Ever-Original) people of the district of Singhbhum in Bihar are called Hos. They are also inhabiting the neighbouring districts of the neighbouring states.

They describe themselves as Hos, so the other people (Generals) also call them as Hos.

Then what actually the Hos are ?

The word Ho is a Mundari word. According to the language experts of the World, Mundari is one of the oldest language among the four oldest languages of the World.

And Hos mother tongue is pure Mundari. Because of their purity of language, it is better, rather more perfect to say, that they speak pure Ho language which in the district of Ranchi, is termed as Mundari language though which actually is Ho language. Because Mundas and Hos are the same. And Munda word actually is the word for addressing the Headman (Sardar) of the village just as Gomke and Morang Gomke are the words actually for addressing Headman of the big and bigger families respectively.

So on this basis, the present Hos are the true descendants of the oldest, original Ho language speaking Hos of old Bharata.

Their distant past ancestors were originaly inhabiting the areas around Indus Valley.

This is evident from the place names in Ho language, like, Kuni Nala, Kundra Munda Mor, Sukra Ho, Mani Kui and many others, of that area.

Much more than the place names are the findings from the excavations of Mohenjodaro and Harappa. These names again are the names of Ho language. Harappa actually is Ho rappa, (burning of Ho . The findings of Ash Pots from the grave have proved beyond doubt the existence of Ho civilisation and Ho culture in that area.

These remnants, beyond doubt, related to the ancient Hos, and none else, because the present Hos still follow the same procedure, as regards the burying of deceased after burning is concerned.

So Anthropologically also the present Hos are the descendants of ancient ever Hos of Bharata. Being the true and pure descendants of the ancient Ho inhabitants, their culture and customs are also ancient among the ancients.

But, then, what actually is the meaning of Ho ?

Ho actually means man. The man only of the creation, and nothing else. The first Ho of the creation by lapse of time has become many.

So the Hos (many men and women) now living in the district of Singhbhum and adjoining areas are the purest descendants of one original Ho (one man) ever originally created by the Creator! (Singhbonga).

So, O Lord ! Hos are none else but the descendants men of original one man, and they can not be described otherwise than this.

And their language is also the first natural language, (Prakrit Bhasha) ever first naturally emerged from the creator, through Sounds.

And their cultures and customs are also the first ever automatically originated duty bound cultures and customs, direct from their Creator.

Then what are the specialities of Hos !

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Then what are the specialities of Hos !

The Hos are the casteless men. Simply the men and no other. Just as Ishwar is casteless, simply the Ishwar and no other.

With this quality then, what are their cultures and customs ?

In this way by realising this fact that their origin is Divine and that they belong to the extended Divine genealogy they cover the entire Ethereal Paternal Genealogy and the Celestial Divine genealogy, in their selfless worship, simply with the purpose of appeasing the Fore-Fathers (Creator and the Re-creator) daily with the offerings of pure food and pure water.

So in their worship, all in their genealogical line, are covered and none is left un-cared, in the Universe.

In their worship it is not like this that one devotee is dedicated to one Incarnation or one Prophet only, and the rest in the Universe are left out. This to them is a great crime.

So their worship is the worship of the Total Genealogical worship (Kul-puja) of the Total Humanity and Total Divinity, and their life's conduct in this total worship is their Total conduct (Kulachar) of their individual genealogical line.

It is just like following a very-very long route, up and down, from the Re-creator (Apu bonga) of the nearest past, through the Fore Fathers of distant past, (Jia Tata Bonga) including Lord Shiva (Marang bonga) up to the distant and distant ever past original Creator (Singh bonga).

How great and how vast is their Divine conception and in that their Divine faith and Divine conduct, any one can imagine !

Then why is this Kula worship and for that why is Kulachara of Hos ?

So far as has been realised by intense meditation, that the Divine (Para Siva Singha bonga) had in the beginning of Creation, first evolved Himself from a Great Void (Jang Rimil), which is the formless Limitless timeless and nameless, situation, in to Subtle Form (Kal—Time) through vibration, in condensation with Subtle, Celestial Natural Elements. He was alone (one-nondual combination of male and female Ardhanarishwar). He became two (male-

Shiva—Marang bonga and female—Shakti—Nage) out of His Own and of His Own, and became many gods and goddesses, through His Divine Genealogy of invisible forms. These forms are His Subtle Manifestations.

That Jang Rimil (cloud of seeds) though a great Void, is the source of all the later seeds (Jang Sons) of all subsequent creation and Re-creation.

From Subtle Forms the Divine had, envolved in to Gross Forms, in condensation with the Earthly Gross Natural Elements, and became many men and women, through the genealogy of gross forms, in the process of Re-creation.

These condensed gross forms alone are His visible forms of all the creatures on Earth. These are His Gross Manifestations.

In His invisible process of evolution from Formless to Subtle Form and then to Gross Form the first god and the first man, in one word the First Godman (Shankara Marang bonga) in combination with the First Goddess (Nage Era) became many men and women; and the many men and women in due course of time, became many men and women, descent after descent; and the present Hos (men and women) of Kolhan in the district of Singhbhum Ranchi, Santhal Parganas and other areas, are the Hos of the purest blood descendants of the descendant after descendants of the First ever Divine Husband and wife (Marang bonga and Nage Era) of the first creation, And with His Grace they First Re-creators became the source of subsequent Re-creators of the Divine (Singh bonga) in Jang Rimil.

It can be imagined, that if at all they (first created) had ever worshiped; the First Created (Divine Godson) must have worshiped His Creator (Divine Father) and the First Ho Son, must have worshiped his First Re-creator (Ho Father) and none-else. And son after sons must have worshiped their grand fathers, and great-great great fathers and so on till to-day, and none else. Because this alone is logical.

This has been the first ever Genealogical worship ever started in the Creation. The first genealogical worship of the first man subsequently became the ancestors traditional genealogical worship

of subsequent Hos (men and women) even to-day and will continue to be so, till the Creation and Re-creation will continue.

This is why as a man of the genealogy, Hos have their own genealogical conduct, and in this back-ground it is Divinely right that their conduct can not be otherwise than the genealogical conduct; because this alone is logical.

Genealogy means Kula and conduct means Achara. So the genealogical conduct means Kulachara. Men in Kulachara arə called Kol and women are called Kulina.

So, O Lord ! Hos have this original quality only, that they are Kulacharis, having faith in their Kula with the knowledge of their Kula, and the divine Kula, whom in one word can be called, Kulgnyni or Kulagn, the ever reknowned Epic Kols of the most ancient books of knowledge of Bharata.

The Kols are the descendant sons of the genealogy of Kaa (Nage Era). To understand the secret and sacred philosophy of the word Kula, O Lord ! one has to go through the Epic of Kali Yuga, captioned as KULACHARA.

So in short the Hos are the KOLS, because they are related to the Divine Genealogy through their Own Genealogy.

When by divine worship they unite both the KULAS, they live in One KULA, which is the Total Kula of the Total Divinity. (Subtle Kula and Gros Kula to-gether).

So when they take birth, in their parents house, they come from the Divine genealogy as Hos (men and women) Anew.

When they die a bodily dath, from their family kula, they go back to their Divine kula as the Manes Anew.

Whom the descendant sons and daughters, as per Kula Rites (kula bratm) call them back to their houses and worship them as Family Manes, with daily offerings of pure food and pure water (Kula Dravya)

In this way they (Hos) become the Men and Manes of two births and of double abode (Dwij) of this visible World and that of Invisible World. So they are permanently related to each other as

well as permanently related to the Divine, birth after birth, in their kula cycle (kula chakra), because all of them are the kula worshippers (kul sadhkas).

Now In such circumestances who will like to separate himself out of kula with separate share ? When their origin is from One-None Dual. And whoever separates them will be a Great Sinner.

Thus the family manes in this way, are strewn like rose flowers in a single genealogical string, like the Garland (Mund mala) decorating the neck of Maha Kali.

Kul fitar gan kul sutra me gunth kar kul mala banate hain.

Aur janm ke shrot Maha Kali ke gale ko sushobhit karte hain.

So under the force of that geneological influence, the Paternal brothers and sisters of one side, and the Maternal brothers and sisters of the other side, are vertically and laterally so closely related to each other, that in their capacity as men and women of pure genealogical line. They are two only, i. e., Paternals (Haga) and Maternals (Bala) only and nothing more than these two.

O, Lord ! Kula is like the Ocean (kularnava) and Hos are like the yakchas (sacred beings) of the Ocean. Whoever Ho (men and woman) jumps out of that Ocean, there lies his instantaneous death.

So, how can a Ho behave independently ?

How can a Ho marry any other man or women who does not have kula (kul biheen) ? (kish parkar ek Ho kul biheen se shadi kar sakte hain ?)

Kols are not animals so as to graze independently and go about independently with separate right in this World.

Kols are also not such men and women, who behave, worship, medidate or pray independently for individual benefit.

Kols are such men and women, who have to follow Divine discipline jointly, own property jointly, enjoy property jointly, and last but not the least worship each other mutually. Because they are always tied to kula by an invisible thread of affection, in each Kili.

In Such circumestances, O, Lord ! if with utter disregard of their traditional custom, they are separated with separate rights, how their ancient among the ancient custom is expected to exist ?

There is greater protection and security of life, and with these, there is greater protection of cultures and costoms also, in joint enjoyment of property rather than individual enjoyment with individual ownership. Women will be waylaid and exploited. They will loose chastity and become unfit for ancestoral worship.

Knowing these evils, fully well, who is the fool among the Kols and among the Non kols to separate men and women from their co-existence ?

Kol Hos have their spiritual life. In spiritual life of an individual in the family, much more than everything else, there is the necessity of maintaining, sanctity, purity, and virginity, as an essential part of Divine discipline.

By leading a single life it is unthinkable that men and women can maintain sanctity, purity and virginity. Each requires the assistance of the other.

One can claim purity by dipping in the waters of Holy rivers This may be good for external purity. But what about the internal purity ?

Internal purity can not be claimed unless one takes pure food and pure water daily.

So for external and internal complete purity, a man must get the assistance of a kuleen woman; and woman must get the assistance of a Kol man.

Maintenance of sanctity, purity and virginity is possible, by exercising control and protection over each other with strong determination (Dhridvrata).

A husband should get control and protection of his wife and a wife should get control and protection of her husband.

Similarly the brother should get control and protection of his sister and the sister should get control and protection of her brother.

The control and protection of men and women from going stray must have to be mutual and in this way only the sanctity, the purity, and the virginity can be maintained and no other way.

The women by nature are physically tender. As such there is greater danger of women falling prey to character less elements. So the women require greater control and protection by men.

This is more and more possible when men and women in their capacity as husband and wife or father and daughter or brother and sister live to-gether and enjoy the fruits of property to-gether, as a family unit.

Or else, once the body becomes polluted, the spirit (Atma) inside the body is also polluted, and such men and women will become unworthy of ancestral worship.

It is to be noted as challegeless truth—that...

"Characterless is spiritually powerless"—and this is a position dangerous for happier living in the kula.

The Kol Hos in order to be spiritually powerfull, for their own protection and for the protection of their families, have been exercising control for protection of women since time immemorial, by living to-gether and by enjoying the fruits of property to-gether.

O, Lord ! knowing it fully well, the danger of becoming spiritually powerless, who is the fool, who will like to be separate, with separate share ?

And who is the foolish women, who will advocate for other women to separate themselves with separate share ?

If there be any such among the Kol Hos he or she deserves to be extricated from the kula, and from the society and declared as dead.

I declare with guarantee that there will be no Divine punishment to a father, to a brother, or to a kith and kin for this type of action, because he himself or she herself has gone out of kula.

I tell you all, either Aboriginal or non Aboriginal, geneless (kul biheen) life is equivalent to the life of an animal, and going out of kula is equivalent of meeting total Death. Because he or she becomes spiritually traceless, by his or her sons and daughters.

It is for this reason, in the interest of avoiding intermixture, of first pedigree father's blood line descent, and to maintain Paternal and Maternal line genealogy (Hitaotong) of Hos in proper order that the first Godman (Marang Bonga) called a great assembly of His Grand sons, (Hos) in distant and distant past (Ateet Munu Ulang).

It is due to this reason, He was called and still is being called by the son after sons of Hos, as Dupub Disun Marang Bonga, or Dupub Pauah Marang Bonga (Great Lord of the Countries Assembly).

In this assembly, He also organised a Community Dinner (Jomtara). It is in this Jomtara that on the basis of performances in preparation of dinner (Bonga Mandi) by each individual, Marang Bonga distributed clans (Kili) to his grand sons. It is for this reason that He is called by Hos, as Kili Hating Marang Bonga (Great Lord of Clan Distribution).

He distributed clans to His different grand sons on the basis of their qualities in the Assembly, and after this He also introduced an injunction, against marriage, even by mistake, in the same clan.

For example—among so many of His grand sons, Dibru was a very brave man (Veer Ho). He was also proudy for this. Which was rather unbearable to others.

So Marang Bonga and His other Grand sons, thought out a plan to test his bravity. They told Dibru, beyond is a Saal Tree. If you are so much brave, please shoot at that Saal Tree.

The task was very great. But with full courage. Dibru took up his bow and arrow, and released the arrow with such a force from the bow, that the arrow pierced accross that Sall tree.

Thus he proved himself worthy of his proudness. And from that successful event, he has been described as Dibru veer. He become the first pedigree father of the Great Birua clan.

As the pedigree father (Kili Apu) is one, all the Birua families though living at far off places, are brothers and sisters, uncles and

aunts, and so on of a single blood line descent of Dibru veer and none else.

So the Birua boys and girls, though of different families and of distant places, can not marry. If they marry, even by mistake, their great-great grand father (Marang Bonga) will become angry. He will not accept offerings from their impure hands. Instead, He will inflict Divine punishment on them.

So the Biruas are One, and their acquired properties are One. They will inherit the properties of each other and become Right and Title Holder. Among themselves, the costomary right and title even. goes to this extent, that if out of so many, only one Birua family survives, which should not happen by Grace of the Lord, that family will become the right and title holder of the issueless (Nianshi) property of all the Birua families.

Similar is the case with other clan (kili) families also. When clan can not be broken by inclan marriages, How can the clan property be broken ? Clan is intact, so the Clan Property is also intact.

Clan is intact because we (Hos) are Ancestral Worshippers (kulachari). Our ancestor's genealogy (kula) has started from Marang Bonga (Mahadeo—Lord Shiva). He had married with Parbati. Their marriage was a Love marriage according to Kalidas's Kumar Sambhawam.

Where is the proof, that Parvati had brought her share of property for enjoyment of Lord Shiva ?

When our ancestor (Lord Shiva) had not received any property from the female Parvati), why we (His grand sons) will receive any property from the females.

It has never been our tradition, and it should never be, even it there is provis on in the Constitution or in the other Laws.

It will be a matter of great shame for us. (Mard hokar aurat se sampati lete hain).

It should be decided for generations to come, especially for

the Generals, as to whether male should enjoy the property of female, or female should enjoy the property of male ?

So far as we (Kol Hos) are concerned, we will not enjoy the properties of females, because our ancestor (Marang Bonga—Lord Shiva) had not enjoyed the property of Parbati (Mahadevi—Bindi Era).

So O. Lord ! where does the question of sharing the property between brother and sister arise, when any women of marriageable relation can easily, through love marriage or any other type of marriage, get in to each other Kili Kula, and can enjoy each other Kula property of man without hesitation ?

Kili Kula is a solid Kula, and Kula property is the solid property. As I have already said, kili kula can not be broken, and so the kula property also can not be broken (alienated).

O, Lord ! Solid is solid, in to which nothing can be taken in, and from which nothing can be taken out.

Ho, society is a solid society, with solid culture, and solid custom, in to which nothing can be taken inand from which nothing can be taken out.

Then what is the effect of the realisation to Total Genealogy on Hos ?

Over-ladden by the realisation, as being the sons and daughters of Total Genealogy, they have become simple hearted. Any body with the realisation of his Divine Genealogy will become simple hearted and no other else.

Generation after generation, there has been this feeling in their mind, that as every thing belonged to the Divine, so behind the actions of every thing there is the power of the Divine; there is the impulse of the Divine.

This is why, when an English speaking man says, that "it is, raining", the Hindi speaking man will say, that "barsa ho rahi hai", and the Bengali speaking man will say that "Jol poreche".

But the Ho speaking man will say "Gamaye tanaye", which means that there is some one, invisible (Singh bonga) causing the rain, (Gamaye Tanaye), and so on in every sublime expression.

One can imagine, how great is the realisation of the existence of the Supreme Being (Singh bonga) in the minds of Hos, that it is present even in their every expression ?

When realisation goes to such an extent among the Great Hos, where does the question of undermining their Culture and Costom arise ?

Where does the question of going to the Temple, Mosque, or Church, for worship or prayer arise ?

Where does the question of their slow assimilation in to General society arise ?

Where does the question of converting them in to any other ditinct religion arise ?

I, understand, the General people have not yet achieved that realisation, which the Aboriginals (Specially the Kol Hos) have achieved.

Otherwise, O, Lord ! where is the ground for challenging the culture and costom of Hos ?

Otherwise, where is the chance of lamentation for right in property ?

Due to that unprovoked present challenge they (Hos) have been compelled to think that the distinct religions are nothing else, but the man made detachments from the Divine arrangements of family unit in Kula.

When according to Divine arrangement, the Divine genealogy is in operation through Re-creation, how, and in what way, one will get out of own geneology.

It is therefore, divinely right, that the Hos consider themselves as the deseendant son after sons of the First Man (Ho) of the Divine Being (Singh bonga).

So it can now best be deduced that Ho culture is the culture in practice, it is never the culture of the justice, (to be decided or judged in the court) of the Earth.

As the descent, both in subtle and gross forms in the Total Genealogy, form very beginning of Creation, starting from Jang Rimil (Celestial Seed—Singh bonga) is through the Males, the Great Hos (men and women) generally express the following words, in the birth of a son or a daughter :—......that.........

"Kora hon do Jang Biti,

Kuri hon do Pete Biti," meaning there by......that......

Male child is a propagating seed property.

Female child is a non-propagating seed property,
of the family genealogy of pedigree father.

The Jang Biti (Male Form, is complete, because there is no mensuration in this form, where as the Peti Biti (Female Form) is incomplete, because there is mensuration in this form.

The mensuration is the Super Natural arrangement of the Divine Being to purity the secret base (manch) in the vagina (kokh) for receipt of the seed (jang) for propagation (omon), in most secret and sacred condition.

So the Peti Biti is the receiver of the seed, on the sanctified base for propagation, where as the Jang Biti, is the giver of the jang (seed) for propagation.

Continuance of propagation has been made possible, in Patriological Society of Hos, by retaining the Jang Biti (son) in the house of the pedigree father, as the inheritor of the paternal property, and as a further propagator of his own Kula by combining him with the marriageably related Peti Biti, (daughter) of different Kili Kula (clan).

Just as the play of propagation by the Divine Being as well as of the Human Being is very secret and very sacred, so as the culture of the Kulachari Hos is also very secret and very sacred.

This is why the Generals have no knowledge of the culture of the Kulachari Hos, and in the absence of which, it is but natural for them to say that Hos have no culture, no custom, and no distinct religion, or that their culture and customs are defective and are of inferior quality.

But I can say with challenge to the World, that there is no culture equivalent to the culture of Hos, in the World.

O, Lord ! Just as the propagation cannot take place, without the combination of male (jang) and female (Pete), so as the proper worship of the Divine, (Singh bonga), the Creator of Jang and Pete, also can not take place without the combined worship of men and women, in their capacity as husband and wife, together.

And only for this a very harmonious relation between husband and wife is necessary. A very harmonious relation between male and female in the family is necessary.

Realising the secret fact of the Divine Play, the Kol Ho caupies (Dampati) worship the Divine Creators (God Parents) and the Human Re-creators (Own Parents) by close co-operation.

Diuri, Pahan, and Baiga (the village worshippers of Singhbhum, Ranchi and (Palamu districts, respectively) can not worship the Divine Family, at Desauli Sarna and Ganvel without the pious co-operation of their respective wives.

Similarly the house holders (husbands) can not worship the Divine Family, and the families of their genealogical line, of the Etherial and Celestial World without close and pious co-operation of their respective wives, in their sacred houses (Ading).

Now, O, Lord ! it can best be imagined, that what will happen to this cordial conjugal relationship, for Divine worship, if separate right is defined for husband and wife, and brother and sister ?

The tense relation only will develop and nothing more. And with the tense relations the age old rituals of Divine worship will be jeopardised. There will be complete chaos in Ho society and in the Divine World.

With improper worship, of improper relationship the family manes, and gods and goddesses will suffer, devoid of offerings of pure food and water, they will wander about, without destination.

The untold evils will come in to the family and to the society,

and caste traditions and family customs (Kuldharm) will get extinct.

There will be great tranquility in the Celestial World Then, O, Lord ! who will bear the curse of the angry Manes and gods and goddesses ?

O, Lord ! among the Kols, women play a vital role, in the maintenance of the family purity, and the purity of the materials of worship, and the purity of her husband even.

But contrary to this, in the distinct religions of the World, women do not play a vital role. I have seen that men only worship and exercise a superior role. I have seen that in the worship of different gods and goddesses in different temples, men and women worshop independently.

It has only among the Kol Hos that men and women in their capacity as husband and wives co-operate, equally in the secret and sacred worship of their family manes, Sarna gods and the Celestial Divine Beings.

So, O, Lord ! this difference between the Kols and the Non Kols, must have to be borns in mind, before passing any order in the suit.

When kol Ho (man) can not do any thing in both the Humane and the Divine Worlds, without the closest and purest co-operation kulina (woman), then, O, Lord ! how did the question of giving no respect to the women (kulina) has arisen ?

Again in the Divine's second act of Re-creation, when men (jang) and women (Pete) after marriage, mutually co-operate, they regard this as due to the impulse of the Divine.

As their combined action is the action for Re-creation, the Re-created (birth of a child) is also regarded as due to the Grace of the Divine.

They have been simply the media of the Divine for Re-creation, So they look at each other, as the inseparable entity,

If getting no worship is cohsidered as better, then, O, Lord ! It is a life equivalent to the life of an animal and no better,

Because no body mourns the death of an animal, and no body cares about the Spirit of an animal, even though it is a pet animal, after death, what to speak of worshipping, And this is more so among the adherents of a disttnct religion.

If getting worship with the offerings of pure food and pure water, in the form of Spirit after bodily death, by the descendant son after sons in the kula, with the offerings of the produce of intaet kula property is considered better; then, O, Lord; where does the question of getting right over the property, for disposal, during the life arise ?

Lord Mahadeva considered worship better than property. His Consort Parvati, considered worship better than property, so there had never been exehange of property between their lite time and even after life.

Similar has been the practice, in the past, and still is the practice, in the present, among their descendant sons and daughters, grand sons and daughters, and great great grand sons and daughters, (Hos) since their time.

When maintenance of Agnates, Life after life, under traditional Custom is guaranteed, in the society of Hos, then, O, Lord ! where does the question of giving no respect to Ho women, or giving no right to Ho women, arise ?

All the Ancestors of a genealogical line (Kula) are worshipped to-gether, in one sacred kitchen (Ading) by the descendant son or daughter, daily, morning and evening, wlth the offerings of pure food and water of the sacred kitehen, as of one kula.

As they can not be worshipped individually, like that of Barkhi of the Generals, so, the kol Hos (men and women) in their relationship, as husband and wife, brother and sister, father and son, and father and daughter, can not be thought of separately, or as of separate entity.

And as they are strewn to-gether, in one Ading of one kula, string so they are also to-gether, in the enjoyment of the intaet property of that one Ading of that kula.

Again as the Ading can not be divided and owned separateiy, by husband and wife, brother and sister, and father and daughter, so the property related to a Ading alro can not be divided and owned separately with separate rights by husband and wife. brother and sister and father and daughter.

When Ading is a joint property for joint enjoyment of sacred food and water, with the Ancestors, it is but natural, that the property connected with the Ading is aiso the joint property, for joint enjoyment of its produce, with the Ancestors of a kula.

In order to carry on with this greatest, and the ncient among the ancient, Custom which originated from the Divine Couple (Marang Bonga-Lord Mahadeo-and Bindi Era-Parvati), Ancestral landed property is the sole base for every kol Ho family.

So complete protection must have to be provided to kols by the Govt, against alienation of their property to Non-kols (Generals).

And a minimum of at least five acres of cultivable land mast have to be ensured to each Koi Ho family by the State and Central Govts.

Or else this directly Divinely, the greatest and the ancient among the aneient, Custom is bound to be lost with the loss of landed property by Kol Hos, in near future.

And once this is lost, it is never to be regained in its originality in future.

As among the Hos, the descent of family genealogy is through men, and as their soeiety is Patriological Society; their Base Property, Landed property, must haveto remain with the men, intact, for Divine enjoyment of it's fruits, with women, in their conjugal life of marriageable relation, and in their famiiy life, after offerings of pure food and pure water daily and every moment, to their Ancestral Spirits, in their Sacred Kitchen.

Again, as the maintenance of Ading is possible, in the house of a Kulachari Man, in coalition with a Kuleen Woman, in their caqacity as husband and wlfe only, due to worship of. Ancestral Couples, and the Divine Couple, in their Sacred Kitehen (Ading).

Ading can not be maintained by a Kulachari brother in coalition with his Kuleen sister because, then in that case there will be a sin, Ading also can not be shared, between a Kulaehari brother and a Kuleen sister, beeause the Ancestral Couples and the Divine Couple can not be shared.

If it will be contended, under the Constitution or any other Law of the Land, or by force, that Ading can be maintained, by brother and sister separately and equally shared between brother and sister, the greatest confusion only will acerue to the family and nothing else, and along with that a greatest sin only will acerue to the contender and nothing else.

The entire norms of Kulachara will become jeopardised. And due to this reason, the entire Kula Manes, Sarna gods and goddesses, the Celestial Divine Beings. and the Divine Couple will become angry. The ancient among the ancient culture, and the custom of aneient Bharata will be lost for ever.

There will be in clan rivalries, and there will be greatest confusion of pure blood line deseent. There will be in-clan intermixture among the Purest Blood Line, Epic Kols, and at last, these will amount to nothing alse but their total extinetion.

Among all the Acharas (conduets) the Kulaehara (Genealogical Conduet) is the Supreme Achara, in the World, nay in the Universe.

By the Graee of the Divine Beings and Divine Couple, it is still existing, with it's original brilliance, among the Kol Hos of Singhbhurn, but now there has arisen the danger of being lost, due to the graee of Human Beings.

It is existing due to Divine Laws, It will now be lost due to Human Laws.

Many have lost it, and became Generals, by adopting simplified easy life.

If it is lost by rest of the Kols also, due to manmade general Laws, O, Lord ! can this Original Custom be regained ?

How great will be the loss, not only to India, but also to the World, can it be imagined ?

In order to preserve and carry on with this greatest and ancient among the ancient, Culture, of Kulachara and in that. the Custom of maintaining Ading, the Kol Hos must have to be allowed to live, in their own traditional Culture and Custom, without the least interference and disturbance, by the Gevt. Officials, by forcibly introducing and placing such Laws which are harmful and dangerous to the maintenance of Kulachara.

As this culture is related to the Divine act of Creation of the First Divine Couple, Kula and Akula (Nage and Marang Bonga) through the Human act of Re-creation of the first Human Couple, and henee this culture (Kulachara) is the cause and souree of all the other subsequent cultares of the world.

The Govt. should ensure praservation, of this rare and precious culture at all cost.

The landed property of the brother, is inavoidably reiated to his Ading and Kili Kula (Clan Genealogy). Though the Sacred Kitchen (Ading) belonged to brother and Bhabhi, still that is the source of Divine Grace to the sister (marricd or unmarried) for the divine protection.

O, Lord ! by the Grace of the Supreme, I ean say, that in wherever and whichever family Ading is properly maintained, there is Divine protection from donger.

It is for this reason, O, Lord ! for any Kol Ho family. nothing in this World is more necessary than the pure food and the pure water of the Ading, for Superior Spiritual Status during life and after deaјh.

So the properties possessed by the Kol Hos are the properties of the Ading, and the Ading in turn is the shelter of bodies and

family Kula, Life after life in their visible Worldly existence, and in their invisible divinely existence.

In no other soeiety exeept in the soeiety of Kols, the spirit of the deceased is called back in to the Ading within one weak for regular service, by offerings of pure food, in the Ading.

In no other society except in the society of Kols, re-birth of the deceased takes place in the same family, and in the same family Kula.

Their appearance, their existence, their dis-appearance is in the same Kula, and their sustenance is in the same Ading of the same Kula family.

When such is their Divine conception, and when that is the Divine Fact. O, Lord ! why the Kols should not be allowed to retain their Base property, the landed property for Divine Serviee of their Kula Fitars ?

When the Mahantas (Head Worshippers) in the country, especially in Bihar, have been allowed to retain, a mimum of llacres of cultivable land for the service and worship of unrelated eoch deity, then why should not a Kol Ho, be guaran-teed to retain a minimam of at least five acres of land, for service and worship of his persondily related Kula Fitars ?

When all these appear to be reasonable, then why a fraudulent transfer of Kula property, Base property, by Non-Kols, should not be made punishable ?

So, O, Lord ! these are the greatest customary conditions, which shoald be considered, in dealing with the Right in property, the Base property, and the Status of Ho Women.

Now in the back-grounds of Kula, Kili Kula, Ading and the Base property for Kula Worship, let you further examine the right of Kol Hos (men-and women) over the landed property.

As all Hos are in the Total Genealogy, (Kula), it is but imperative, that their properties are also in the Genealogy.

As the Genealogy is intact, it is but imperative that their Genealogical property is also intact. As the Singh Bonga (One

Non-Dual) is the Oviginal Source, rather the Creators of Kula (Bindi Era-Mahadevi) and Akula (Marang Bonga-Mahadeva) and as the kula-Akulas (the First Ever Divine Couple) in Celestial and on Earth, are the Sole Source of Hos and the distributors of the kilis of Hos, and as the kili Apu (the first ever Propa-gating Father of One Kili—One Clan) is the Souree of the funailies of One kili of Hos :—

The entire properties of all Hos in general, wherever they may exist, Should be considered as the properties of One Estate, the Estate of Singh Bonga and should be recorded as such.

The entire propertias of all the kilis of Hos in general should be considered to be the property in One khewat, the khewat of Marang Bonga (Kili Hating Murang Bonga) and recovded as such.

The entire properties of Ho families of One Kili (One Clan) should be considered to be the properties of Kili Apu (the first ever Originator Father of Kili) in One Khata, and should be recorded as such.

The entive properties of individal families as One Unit are the properties of partition, of Agnates of One Kili, for maintenance of One Ading of Each Couple, should be considered to be the properties of One Bata khata, and should be reco rded as such.

And the Sharana, Desauli, Jair Ganwel, should be considered to be the Earthly abode of the Kula Spirits (departed Clan Souls) of all Ho families, along with Celeetial Divine families, of One Khewat and should be recorded as such in Khewat Second.

So their properties, can not be taken out of their genealogy, under any Law of the land.

Since very beginning of Creation and Re-ereation, till to-day, wherever the landed properties are with the Hos, they are all the properties, personally acquired, cut, cleaned and levelled, (Khud Kati) properties of their ancestors.

Under the Teneney Laws, the khud kati land, is again, declared as untransterable, and in-alien-able, from the possession of the descendant sons and daughters of the khud katidar kili kula.

So the properties of khud katidar's descendant family kili kula, can be enjoyed by the inheritors (men and women) but the properties can not be alienated by any member of the family, and families of the same kili kula, and family kula, in exereise of any right without first obtaiaining the permission of closely related, family kula members (near agnates) and the kili kala members (distant agnates), of the village or of the neighbouring or distant villages.

As the landed property is the Base property, for the worship of all in the kula, and in the family, normally no man and woman of kula families will like to alienate simply by remembering their shelter in the Ading of descendant son of kili kula, affer death.

Just as agnates in family kula and kili kula are inalienable, so as the properties of family kula and kili kula are inalienable.

So for these reasons also, the ancestral landed property, must have to remain with the men of the kili kula, simply as a holder, for enjoyment of it's fruits with men and women of the tamily together.

And it is only for carrying on Mith this responsibility of holding the landed property, that the Men inherit the paternal kula property in Ho soeiety. but never for alienation.

So, O, Lord ! taking in to consideration of kula, and traditi-onal kula Rites, the Ceiling Laws or any other Laws of the Govt, ineludlng Land Acquisition, meant for alienation of property, should not be made operative to the family kula and kili kula property.

Lest, on Loss of Base property, there will be loss of produce in the family, In sueh condition, devoid of pure food and pure Water. for offerings, the family Manes, kili kula Manes, gods and goddesses of the kula will be in difficulty.

So any alienation of the kula, property by the Govt, should be on Land for Land basis only, and on no other basis.

Because on loss of Base property, the landed property of a Kol Ho Family, the Manes of Family Kula and of Kili Kula will be

in difficulty. Devoid of pure tood and water, they will roam about, hungry and thirsty, and due to this reoson they will fall down from the Heavenly heights of their Divine evolution.

Then in that case, O, Lord ! who will bear—Their Curse. ?

An individual can by his Labour, earn and add to the paternal Kula property. It will bring blessings of Manes and gods and goddesses to him. But can not alienate that property in the interest of his own Kula.

This is the pious Divine understanding pre-vailing among the Kol Hos, and this is the Rule of Law of the Divinity, coming down since time immemorial; in which the sister thinks, that the shoulder of the brother, should not become weak so as to be unable to give her shelter, in times of difficulty, in this Earthly Life, and in that Heavenly Life.

Then what is the secret and the saered Custom; of Kol Hos ?

So in the aforesaid understanding of belongingness to, Kula, Ading and Base property the Social Traditional Customs of Kol Hos are as follows :—

Though the men are the holders of the property, the women are the operators of the property. And both men and women are the joint enjoyers of the property.

Men in their capacity as husbands are meant for external house hold works only.

Women in their capacity, as wives are meant for, internal house hold works only.

But in practice among the Kol Hos, the women as House-hold Mistresses, are, exercising full control over the internal as well as external works relating to Ading House.

So much is the control, that they have the superior say over the say of their husbands, even on petty matters.

And a husband has no option but to honour the say of his wife, Even a husband can not give or sell a cock to any one, including Govt, officials, without the consent of his wife, Such is the power of a Ho woman.

There are many examples of giving respeet to the say of Ho women, by men in Ho society.

So, O, Lord ! how it has been complained, before you, that the Ho women have no respeet and no right ?

The husband looks at wife as goddess and the wife looks at huspand as god.

The result is that there is the custom of worshipping the spirit of each other, life after life, coming down since time immemorial among the Kol Hos.

So due to misfortune if the hasband, dies beforehand, the widow with the produce of the property of deceased husband will worship her husband in spiritual form, till she lives. If wife dies beforehand, the widower husband will worship his departed wife now in spiritual form. till he lives, by the offerings of pure food and pure water of the sacred kitehen (Ading).

In the same mauner, the father as Ading House Holder, will worship all departed family members including sisters, and daughters, now in the form of the spirits, till he lives. The brother on becoming Ading House Holder, will follow the path of his father, and worship in the same manner, and so on.

Does any such custom exist in any part of the World ? If exists that custom must be the Kulachari Custom of Kol Hos and no other else ?

O, Lord ! what more is required in life in regard to the family genealogical (Kula) relationship ? In regard to the relationship between husband and wife, father and daughter, and brother and sister, than this mulual worship in kula; for mutual service and protection in the Ading ?

So unfortunately by Divine Anger, or due to completion of the period of existence, if the husband dies a premature death, the widow has the full right of enjoyment, over the property of her deceased husband till her death.

This is because, she has to worship her deceased husband now in the form of the spirit, by the produce of the property of her

husband, as per custom of the Ho society, and as per her divine duty of worshipping her husband in Fitar Loka, Dev Loka and in Colcstial (Jang Rimil).

Even the brothers of har deceased husband, can not debar her from exercising her right of enjoyment over the property of her deceased husband.

Because the continuance of right of enjoyment is supervised by the Headman (Sardar—Munda) of the village in co-cooperation with the elderly peopie (Panches) of Paternal as well as Maternal side.

Here, O, Lord ! the right of enjoyment with wor-ship (Bhog me hi Yog hai, Yog me hi Bhog hai) is to be marked, rather than right of disposal as in other societies. There are many living examples.

As earlier stated, the Hos are the Kols. Because they have their Kula. They worship their Manes in their sacred kitchen (Ading) in secrecy. For maintenance of Ading ancestral landed property is the Base.

So even the Men have the right of enjoyment only but not the right of disposal.

Then when does the Right of disposal can be exer-cised ?

The right of disposal of a portion of a Holding and not the entire can be exercised by Hos (men and women) in such exceptional circumestances, when the family is in acute distress, and there is no way out of that distress except by disposing off a portion of his Holding, and the economic conditions of the nearest kula angetes are also such that none of them are able to render help to that family.

Then in such compelling circumestances, the Headman of the family approaches the Headman of the village, and requests the Headman of the village to call a Durbar of his Kula people.

In that especially called Durbar, after due consultations, if the famity Kula people givenjoint cos-ensus to the family in distress, for disposal of a portion of his holding, to another Kula of the

same Kili Kula or another Kili Kula, then in that case only, a portion of ancestral property can be alienated by that family in distress to another family, other wise not.

When traditional Social customs, for exercise of right of disposal of property. for a family is such, then it is but natural that as a member of a family, (men or women) will have to face the same consensus for the exercise of the right of disposal.

As for the right of enjoyment also, among the Kol Hos, it is not like the others, that the men have separate right, higher right; and the women have separate right, lesser right.

The rights and priviledges for enjoyment of Paternal property are the same, but for one great condition.

"There is no right of disposal,
This is equal for all,
There is right of enjoyment,
This is equal for all.

But in the case of a woman, the right of enjoyment of property is limited to a great condition of loyality. A thorough, a total loyaltty to husband, even after the husbands death.

This is due to the only one greatested condition of the purest blood descent, in the genealogy (Kula) of husband.

If the wife becomes disloyal, during the life time of her husband, the divorce takes place, in a especially called, Durbar of the Headman (Munda) of the village, and along with the divorce, the abandoned women's right of enjoyment of property of previous, cheated, Ho husband ceases; and the women's right of enjoyment of the property of newly embraced Ho husband starts.

If due to husband's unfortunate premature death, the widow wife becomes disloyal to her deceased husband, (now in subtle spiritual body), and develops loyality to some other man (Ho) and accepts that man as her husband, then she looses the right of enjoyment of the property of the deceased husband, and acquires the right of enjoyment of the property of newly accepted husband.

This is due to only one. the greatest, idea of preserving the Ancestrat genealogical pure blood descent in sons (Jang Biti) in succession.

So the right of enjoyment of property of Ho women never ceases, but simply changes, with the change of the mind of the women. This right of enjoyment is always continuous, provided in becoming disloyal to a husband, she does not move out of the Kol Ho families.

This is necessary because of Kula. Because in this she is not only a house holder woman, but she is a Kulyogin.

As a Kul yogin of her hasbands, Kula, she is the wozshipper (Kul Sadhika) of the kul spirits (Manes Fitars) of her husband, along with the spirits of her own Kula, under most pious condition, by offering of pure food and pure water of the sacred kitchen, every time with every meal.

She carries on this practice continuously, because by doing so she develops worthiness of being regarded by Manes, gods and goddesses, and Man of manes and God of all gods Lord Shiva (Marang Bonga) for getting their unseen Grace regularly, for her protection and for the protection of her family members and for the protection of her family properties (live-stock and others) and further she develops worthineses of being worshipped as kula spirit after death, by son after sons of the kula.

O, Lord what worthiness, the women of the general society (Kul biheena) will get, with general worship in the Temple, or other places ?

So in the interest of ones own benefit, and for uninterrupted enjoyment of property a woman (as a wife or as a widow) should not rather must not become characterless, the sister or daughter must not become characterless.

As this is the greatest impediment, in the worship of kula spirits, god and goddesses, and Mahadeva (Great Lord) and in acquiring personal Divine benefits and powers.

Because it is doubtless to say, the characterless always beeomes spiritually powerless.

So among the Hos, for the women of character the widow marriage is not prohibited, and this is also not looked down upon by the society.

On becoming widow or on getting married for the seecond time she never becomes the subject matter of hatred, even il she moves from one kula family to another kula family, in the same kili kula or in other kili kula, of marriageable relation. She is introdueed to the Manes of that kula there.

This is because the women are kula worshippers (kul-sadhikas). So the women in Ho society are not treated as "Objects of sexual enjoyment, rather they are treated as the objects of Divine achievemerts.

Sueh are the vast respeets extended to Ho women by the Ho men.

So, O, Lord ! how it has been complained, that the Ho women have no right in the property, or that Ho women have no respeet in the society or that Ho women are treated as slaves, in the Ho-society. ?

If she becomes characterless, she looses respect of the Kula people, Sha looses divine contact of the Manes of kula, She looses worthiness of worshipping Manes, gods ann gonnesses and Great Lord (Mohaneva). She looses worthiness of being worshipped by sons. And so she looses the right of enjoyment of Kula Base property, during life and after death.

She is looked down upon in the society. She completely becomes the subject matter of hatred. She is extricated from the society and much more than these; she is treated as dead and lost. Because even after death, she looses the worthiness of being called back as spirit, in to her father's or brother's sacred kitchen (Ading), to be worshipped with kula manes by her kith and kin.

This is because of her complete impurity caused by detachment from kula, and attachment with non-pure none-kol body.

Here, O, Lord ! it is like this and it is correct, because Kol Hos do not live like Human Beings only, rather they live more like the Divine Beings.

It is correct, because the Divine Beings also, do not accept the offerings of impure food, prepared and offered by the impure hands.

Not only this, but the Divine Beings do not even listen to the invocations, spoken by the impure mouth and they do not even pay heed to the oblations of Impures.

O, Lord ! it is therefore completely necessary that Kuleens (Kol Ho Women) should never be lured to loose their sanctity by the Generals and should not be married by the Generals.

Due to the aforesaid un-imaginable Divine punishment, meted out to the kuleenas, on becoming impious, by the Divine Beings; which is not only equivalent to bodily death, but also is equivalent to un-worshippable, un-traceable, spiritual death.

So, O, Lord ! I feel that among the Generals who entice-away, who assaults, and who marries a kuleena, shouly be punished with capitat punishment.

In the interest of Divinity, O, Lord; such a provision should be made in the I. P. C.

The Generals may, however, manage to eseape from the eyes of the Law of the Earth, but they will certainly never be able to manage their escape from the eyes of the Divine Law.

Because if the children have taken birth, by virtue of such illegal connections, they are sure to become enemy to their non-kol fathers, and their relatives, rendering their life very difficult. If no children have taken blrth, the Divine will cause immature death to such non-kol illegal husbands.

O, Lord ! it is in the interest of greater Divine pleasure for their safety and longer life; the Generals (non kols) are advised by me, not to touch, and there by not to impure the bodies of kuleen as (noble Ho women), lest they (non-kols) are bound to be punished, by the kula Manes, in the Divine world, by causing disease to their body and there by causing immature death.

It is to be noted that when the, virtuous Kol Ho women (Kuleenas) are the source of untold Heavenly pleasures to the Kaulikas (Kol Ho Men) on the one hand; they are also the source of untold immense Hellish miseries to the Generals (non-kols).

If with demonish mind, a Ho woman (Kuleena) has been waylaid, and has been compelled to succumb to impious acts, or if

a Ho woman has been forced to marry a non-kol, and later let off with ill treatment, goes back to her brother's house; the brother then with heaviest heart, tolerates the attrocities committed to her, and with spring like ever flowing affection, constructs a house for her, at the corner of his bari land, to accomodate her in that house for the rest of her life. He also shares a few decimals of cultivable land for her maintenance.

The brother is unable to assimilate her in the family, because the family manes are unable to tolerate assimilation, due to impurity caused by the sinnister touch of a non-kol.

O, Lord ! how great is the difficulty caused to a Kuleen (Ho women) once made impure. This the Generals should realise, before committing attrocities to a Kuleena.

Other wise it is not like this for Kuleenas . ...—
Abla nari teri yehi Kahani
Anchal me hai dudh aur ankhon me pani.

Among the Hos the marriage is not campulsory, for both men and women. If any body wants to live a life of utmost purity, utmost virginity, from birth till death; in the house of father or brother, as the case may be, he or she is gladly allowed to do so.

Here again for leading a life like this, there is no question of living a separate life, or exercising a right of separate share.

But whenever there is exercise of option, there is always the option of living to-gether, by a sister, with the brother, for joint enjoyment of ancestral property and there by acquiring Divine Power, through worship of Kula, for own protection.

There are so many living examples of voluntarily living a life long bachelor life, because this is the greatest Saadhana.

My uncle lived a life-long-bachelor life, in the Ading of my parents. But he never claimed for a separate right till death. My parents also never put him in trouble.

Just like the Generals, it is not like this that "you must marry and beget children, lest your spirit wanders through the vacant spaces of the Earth."

In un-married conditions also, there is no obstruction to enjoyment of paternal property with the brother and bhabhi at any stage of life.

There are so many examples of men and women, of such joint enjoyment of property, among the Kols, in the conditions of utmost purity. These can be verified at the spot.

This is, what can be said to be the extraordinary beauty of Kol Ho Society, which can seldom be dreamt of by the Generals in their society.

Even then, O, Lord; how it has been complained by the Learned Editor of Manushi, that the kuleen (Ho women) have no right in the property, they have no respect, and they are treated as slaves. ?

If by misfortune in any family only the female children ave born, and left behind as orphan, by the deceased parents, they at once get the guardianship of neighbouring agnate kula brother.

If hey are minor children, Kula brother will come fovward to support them, by helping them in cultivation of their paternal property, till they become capable to cultivate and support themselves.

But for this, kula brothers will not claim any share as compensation, or snatch away property, which the orphans can legally inherit.

If after marriage due to misfortune, any woman has born female children only, and due to further misfortune, she becomes a widow; the widow mother is allowed to enjoy deceased husband's property till her death, and the daughters are allowed to enjoy deceased parents property till their marriage, and in case if they do not marry, till their death. They are treated as legal heirs.

Again, even after death, their spirits are called back in to the sacred kitchen (Ading) of the nearest kula brother, and they are worshipped life after life, with the offerings of pure food and pure water.

Among the Kol Hos relationship between husband and wife, parents and issues, brothers and sisters, and che kith and kin are

not the limited relationship of bodily existence only but it is the extensive relationship, which extends up to spiritual relationship too.

The relationship of the couple is like this..........

"Teri Atma ki main puja karun,
Jab tak rahe yah meri kaya,
Meri Atma ki tum puja karo.
Jab tak rahe yah teri kaya.
Kayon se chhutkar antim me
Milenge hamari atmik kaya.
Saath chalenge milne unse.
Jisne hamdonong ko janmaya.
Atmaon ki kaya me milkar.
Lootenge khusi jo kisi ne nahi paya.

This is perhaps the real Insurance of Life rather the Insurance of all Insurances.

O, Lord ! in such condition, will any fool, like to substitute this Eternal Insurance with the temparary right in property ?

So the Hos are generally satisfied with one wife only, for Kula worship with unfettered happiest conjugal life.

If due to disease, absence of issues, and facility of maintenance of cultivation of land situated at distant villages, the necessity of having a 2nd and even a 3rd wife is feit, the husband should marry with the consent of the lst wife. Generally the husband is allowed to marry by the lst wife.

In these circumestances, even lst wife compels the unwilling husband to marry a 2nd or a 3rd wife, in the interest of safety of their family Kula property.

This is not looked down upon by the society. The custom or the tradition is perhaps that of Raja Deshratha, of Ayodhhya, who must have been the Kol King

Among the Hos in cases of more than one marriage also the right to enjoyment of property is equal for all the two or three wives.

It is not lihe this, among the Kol Hos, that the wife has one anna or two annas share, only, and that share again is divided between two wives or three wives, in case of more than one marriage.

This is one remarkable peculiarity of the Great Hos.

O, Lord ! in the face of such a permanent, harmonious relationship, and right of equeal enjoyment in property, who is the fool, who will substiute these, with the right in property for disposal ?

Among the Hos there are regular and irregular marriages. So far as enjoymens of property in the family is concened, these mean the same thing. The only one difference is that the regular marriage is regarded with high esteem, in the society.

As I have already said that, among the Kol Hos, the women though Pete Biti, are the Genealogical Worshippers, (Kul-Sadhikas), and the propagators of both, sons (Jang Biti) as well as daughters (Pete Biti). So they are the representatives of Re-creator and Re-producer Deity (Nage).

So in any type of marriage, the boy (bride-groom) side men give compensation to girls (bride's) brother, in the shape of cattle (One pair of bullocks for cultivation and a cow for further propagation (Saangeni bodla Saangenii).

This custom in ordinary sense can be said to be exchange of life for life But there is the deepest idcologiool meaning behind his custom.

This type of consideration for marriage is perhaps the most logical and ideal than any other type of considerations (Kanya Daan) in other societies.

Because it is but a natural consideration that a vaccum created by removal of One should be replaced by another, One precious life in the house, should be replaced by another precious life. And the Kol Hos rightly justify this by their custom.

Even with irregular marriages there is no question of forcing a woman to adopt the practice of prosti-tution. No one will like this. Because there is the. question of worshipping the Manes of her own Kula, as well as the Manes of her husband's Kula.

So the prostitution is unknown, rather unthought of in Ho Society, due to women's role as Genealogical worshipper (Kul-yogin-Kul-sadhika). Beeause if she becomes prostitute, she becomes unfit to worship Kula Manes and also she becomes unfit to be worsnipped after death.

What to speak of women, if men go to prostitutes, they wil become impure, and further beeome unfit to worship the Manes and also become unfit to be worshipped after death.

So the Kol Hos (men and women) can not loose their character. In recent days if such ills have cropped up in the society, these are surely due to contact with the Generals.

The Kol Hos must have to become cautious against Loosing character, and against deviating from their traditional, Ab-original conduct, Lest adoption of ills of Generals may become the cause of their extinction.

Shch are the vast Divinely powerful and Humanely respectful positions of Kuleen Women, in their respective parents house, brother's house and husband's house.

As an individual woman, in the husbaud's house, she maintains a sacred kichen (Ading) for preparation of sacred food (Bhog).

When the food is ready, she first offers it to the Manes of her paternal and maternal Kulas, on a fresh and pious Saal Leaf, with the pious intention of keeping them ever satisfied, for her protection, for the protection of family members, and for the protection of the property of joint enjoyment, and then serves the remaining food to her children, her husband, as Prasaad, and then she takes.

The whole operation of Ading can rightly be said like this- that the woman is the Divine Server (Haating ni). The Manes, and gods and goddesses are the lst, receivers (Jom Saareye ko). The family members are the later share takers (Sareye Jom ko).

So the Kol Hos are the Share Takers of the left Overs by Manes, and gods and goddesses (Sareye Jom ko). If during the life time of parents, a young son marries and after marriage if young bride wants to establish a separate Sacred Kitchen (Ading) by living a separate life; the new couple are allowed to live separately, with-Separate share of landed property by the parents; to facilitate the young bride, in establishing a sepaiate sacred Kitchen of her own, for her inddependent role as a Kula-Yogin.

If all the brothers are married, and if the young brides want to establih their separate Sacred kitchen, partition of paternal property, among the brothers, takes place, in presence of the Headman of the village, and in presence of the elderly people of the Paternal (Haga) and Maternal Bala) sides.

A separate share is set apart for old parents, for their maintenance, and that share is attached to a brother, with whom they like to spend the rest of their life peacefully., which will be partitioned again after their death.

O, Lord ! how pleasant is the adjustments of property between parents and sons, and daughters and daughter-in-Laws (Kimins), for harmonious living, one can imagine ?

Just like others, it is not like this.... - ....

"Baap ke rahte betong ko huq nahi hai."

When sons hove no ight during the life time of a father, how can one think of the rights of women (daughter and daughter-in-laws) duridg the life time of father ?

In this connection, I think, that the traditional custom of Kol Hos is the best, for harmonious living of all the members of the family Kula.

These are all for the Kuleen Womens Right, in their capacity as individual man's wife, and her independent roie as Kul-yogin, (Kul-Seedhika), that a separate. sacred Kitchen (Ading) is established by a Kol Ho husband.

Because proper maintenance of a sacred kitehen is an unchallenged Right of a Kuleen Ho Woman.

O, Lord ! where is such a right of women among orhers ? where is the custom of maintenance of Ading amcng others ?

If among the Generals, any booy's wife would have been maintaining Sacred kitchen (Ading), and if Miss Madhu kishwar's Bhabhi, would have been maintaining Ading then, he or she would have at once realised, beyond doubt), that Aling is aa indivisible entity, and inalienable property.

A Mother's Ading can not be divided by a daughter, and a Bhabhi's Ading can not be divided by a sister.

As the Ading is intact, it is but natural, that the landed property attached to, or connected with that Ading should also remain intact.

I have already said earlier, that under Divine Laws, as well as under Humane Laws, Ading can not be main-tained by or owned by father and daughter to-gether, or brother and sister to-gether.

If at all it be contended that they can maintain and own Ading to-gether, and in consequence, if at all they do so, the greatest sin only will occrue to them and nothing else.

In the Constitution or any other Law, wherever such provisions may be made, other's (Gencrals) may consider that provision to be just and suitable. but the Kol Hos can not deem it to be just and suitable, to their custom.

So, O, Lord; as such is the traditional custom, coming down since time immemorial, among the Kol, Hos, in which, that the danghter is never claiming right of property from the father, and the sister is never claiming right of property from the brother.

This has never happened in the past, and it should not happen in the future.

Perhaps this conciousness is Divinely instilled in the minds of Kol Ho women, as an instance of the highest ideal, in the World.

Perhaps this greatest sacrifice, is due to vast respectable position given to Ho Women by the Ho men, as an inalienable members of Kula Cycle, birth ofter birth, for joint enjoyment of property life after life, with the offerings of pure food and water, in

the same family Kula Sacred Kitchen (Ading), which would have been broken, if she would have exercised right over the property, for satisfaction of mere temporary lust.

Perhaps with inner heart they understand, that they have the right from Kitchen (Ading) up to the Heaven (Jang Rimil), from birth till death, and birth after birth, as per Laws Divine. It is immaterial that to whichever marriageably related Kula they go after marriage.

This is perhaps the highest right ever known to the human beings on Earth, and in Heaven.

Now, O, Lord ! in the face of such a right, is it ne-cessary to define a separate right, for Kol Ho Woman, in the Constitutien ?

No doubt the Constitution of India has been framed, and Hindu Law has been inacted, in which right to property for men and women has been defined and set apart differently.

But, O, Lord ! the Ab-originals have inherited, their Divine Constitution, and Divine Law from very beginning of Creation, direct from the Divine, which is reflected in their Kulachara.

They are carrying on with, the same, through the most, pious line of Kula. This is reflected in their act of Re-creation, by maintaining the purest blood line discent, through Clan—(Kili) and in this they are still guided by the age old dictations of the firs ever Divine Parents.

O, Lord ! by keeping this in mind, you will acknowledge, that there are two kinds of men and women in the World. One kind are loyal to the Divine, where as the other kind are disloyal to the Divine.

Loyal to the Divine are following the pious and the purest Kili Kula line for maintenance of eternal purest blood discent in son after sons, they are Specials where as disloyal to the Divine are, independent of any line, rather following no line, they are Generals.

In such circumestances, O, Lord ! how the Kili Kula, line customs, of Kol Hos are going to fit in the frame work of the Constitutional Law, the Hindu Law. or any other Law, which are meant for the Generals.

At the same time, how cruel it would be to compel the Speeials to follow the Generals, in the name of the provisions in Article 14 and 15 of the Constitution.

It appears that the Constitution was framed by such persons, who did not have their Kili Kula-back ground of life.

Other wise, how so magnificent custom of the ancient among the ancient Kili Kula, People (Ab-original Kol Hos) of Ordginal Bharata, could have been ignored, and left un-incorporated in the Constitution of India.

And in the absence of which, O, Lord ! how the Kulachari Hos are going to be blamed. ?

However, the Honourable Framers of the Constitution have not shut the doors of sympathetie con-sideration for-ever.

The Article 30 of the Constitution provides for the application of Customary Laws, wherever they are in vogue.

O, Lord ! the Customs are Customs, they are not the challe-geable Items. Again the Customs are the Customs, they are also not the changeable Items.

So the traditional Customs of Kol Hos should be maintained, so long as the Kol Hos live in India, with this determination that—"they are Hos, men and women they are Hos. They caa not be otherwise than Hos. The World may become otherwise but they can not become other wise, because they can boast of their Originality.

With them I also declare, that we are Hos, men and women we are Hos, We can not be other wise than Hos. The World may become other wise, but we can not beco me other wise, because we can boast of our Orignalty of own Culture—Kulachara.

Therefore I say ....that ....

What India can boast of,
Other countries can not boost of,
India can boast of It's Originality,
Which is the Ab-Original's Originalily,
If Ab-original's can boast of any quality.

I can say wlth eomplete certainty,
They can rigntiy boast of their Originality,
Which other's can not dream of in it's subtlety,
Real self respeet lies in Originality,
In unfettered Creator's Originality,
Hos originality is in their Sanctity,
Hos Sanctity is in their Originality,
So nothing should be done to destroy Originality,
Beeause destruction of Hos Originality,
Entails destruction of age old Sanctity,
With that Hos age old Celestial Originality,

Originality is in Sanetity,
Sanctity is tn Originality,

How beautiful does it sound in its entirety ?

Now O, Lord ! after so much of discussion, I understand every body irrepeetive of caste and crced, rich and poor, and literate and illiterate, will realise the neccssity of preserving at all cost, such a precious culture, as that of Ab-original's Kulachara; which is the source of all other cultures in Indln as well as in, the World.

And for preservation of Kulachara every body will reaiise, the importance of protecting the interests of the determined adherents (Kol Hos) of Kulachara within their Customary Laws.

....

Kol Hos are bssieally the agricuiturists, with allied activities.

These two activities are basically connected with Land. So their main interest is in land for cultivation and for pasturisation.

Their intercsts were acknowledged and recorded as Rights, in the khatian, for cultivation of Khud Kati Lands, and for pasturisation in other kinds of land.

They have been carrying on with these two pious activities sinee time immemorial, till recent past, withour any hinderance, to serve the Humanity and also to serve the Divinity.

Lord Rama, and Lord Krishns, themselves did the same thing,

But, O, Lordi Surprisingly enough to let you know, that in recent years, many Kol Hos have been deprived of their Rights of eultivation and pasturisation, and thus there by they have been deprived of their, traditional Customs and Cultures, mercilessly by the non-kols (Generals)

With the grabbing of land, they have been grabbed of their enjoyment of property with the family member and with the family Manes, by the Generals.

Since the Kol Hos are the Ab-originals, as such whatever landed properties are in their possession they all are the properties, personaily acquired, cut, cieaned, and leveilled (Khud Kati) properties, with the Grace of their Originai Creator.

Who ever kind hearted, sensible man, had acknow-ledged, this, had acknowledged their Khud Kati Rights over their lands.

So due to this rignt, the landed properties, in possession of the Ab-originals have been deciared as un-transferable, and inalienable from the possession of descendant after descendants of the Original Khud Katidars.

Now, O, Lord ! in the context of that acknowladged right. if by mistake any alienation of property any where had taken place, that property deserves to be taken back and deserves to be given back to the in-heritors of farnily Kula Line, or the inheritors of Kili Kula Line, in the sacred Larger interest of Kula, extending from Hos to the Divine.

Recently by declaring certain Ab-original areas as Scheduled Areas, though through enactment of certain Regulation, Govt, have declared Ab-original Land as un-transferable.

But still eertain un-scrupulous persons, with utter disrespect of Kula, are getting the lands of Ab-originals transfered, by adopting deceptive methods.

In cecent years inspite of the clear provisions in the Tenency Acts, about the inalienabitity of Ab-original's land, there has taken place many fraudulent transters, due to misrepresentation, of acts and misinterpreation of Law, in the Revenue as well as Civil Courts.

A provision that, an Ab-original land can be purchased, by an Ab-original only has been violated by the Generals by marrying an Ab-original woman, and then purchasing an Ab-original land in the name of that Ab-original woman and thereafter, in due course of time; after the death of that woman or afiter divorce in old age, by getting the land transfered through succession mutation in the name of a son or sons of that General husband.

This is nothing but a prolonged cheating of the Ab-originals and as well as the Govt, through Courts, and a prolonged fraudulent method of escaping from the clutches of Law, meant for the protection of Ab-original's property.

This type of alienation of the Ab-original's property should not have been allowed, by the Courts for the following reasons

Aboriginals ore Ab-originals, men and women, Ab-originals are Ab-originals.

Ab-original women's marraige with Generals itselt is illegal. Because the Ab-original is Ab-original and so the Ab-original women are beyond assimilation to the Generals society.

And if an Ab-original woman is Kuleen (Kol-Ho-Woman) assimilation to the General's society is an impossibitity, under Divine Law. If she is forcibly married and forcibly assimilated, the general man with whom such marriage tukes place will die and thal famity can not have happiness.

If it is forcibly inferred, as the general's say, that the caste of a woman changes with the marriage, and with assimilation in the caste of a husband, then in that case, that Ab-oliginal woman or a Kuleen, becomes a changed woman. She has become a general woman from the date of illegal marriage.

Then, now, it can be imagined, that how an Ab-original Land can be transfered in the name of a changed woman ?

In my opinion, for God's sake, the Generals should not come down so Low for speaking lie and for cheating the Ab-originals as well as the Govt; and the Law Courts, because such lies and cheatings in addition becoming sin. becomes the recorded lies and cheatings.

Among the Generals it is said, that the women have no caste. It may be true for them only. Because they have no Kili and Kili Kula. They are clan less (Kul biheena).

But I can declare with guarantee, that among the Ab-originals women have got caste. Ab-original Ho women are Kuleen. They take birth in Kili Kul and hence they are Kuleena. On marriage they go to other Kili Kula, and hence here also they are Kuleena. The Kuleena are the caste woman as they are the chaste women.

The moment any such woman looses chastity in contact with the Generality, she looses contact with the Divinity.

She is now an Ab-duplicate woman, rather than an Ab-original woman, and Kuleena woman.

It is to be noted that her Spiritual Life, rather the Divine Life continues till her life continues. The moment she has gone out of Kula, by marrying a General man, She has spiritually, as weil as Divinely become a Dead woman.

Now in sueh condition it can be imagined, how an Ab-original Kol Hos Land, even on the plea of "One Ab-original's land can be transfered to another Ab-original" can be treated as applicable, and on that plea an Ab-original's land can be transfered to an Ab-duplicate and Spiritually dead woman ?

And when she has become spiritually dead, how she can still be regarded as an Ab-original woman. ?

In that case, how a purchase of on Ab-original Kol Hos landed property in the name of no more Ab-original woman can be said to be a purchase by an Ab-original woman ?

O, Lord ! it is my humble request that if the aforesaid logic can be considered to be a justified logic, then such transfers shold be declared as illegal transfers, and the transfred properties should be ordered to be returned back to the legal family Kula or Kili Kula descendant inheritors of that property.

According my opinion the marriage of an Ab-origind woman by a General man, itself should be declared as punishable offence

of Capital punishment, because by such marriage she becomes spiritually a dead woman.

There is no custom of Rehan or cut rehan among the Ab-originals and hence there is no such provision in the Tenency Acts also.

There is only one Ab-original Custom, and as such there is only one provision in the Chhotanagpur Tenaney Act also, and that Custom and the provision is the Usufructuary (Bhugut bandha) mortgage only.

But this single custom and single provision has also been fraudulently violated by the Generals, in recent days, through misrep-resentation of facts to the Courts.

The tactics adopted by the Generals is that they advance some money, (Cost of land) as Loans to an Ab-original man, and then after a lapse of some time, they file a money suit in the Civil Court for refund of money against that simple hearted poor Ab-original.

Then the poor and simple hearted Ab-original being unable to refund the nroney is compelled to enter in to an agreement of compromise, by surrendering a portion of his holding to that unscrupulous property grabber, in lieu of money.

In this newly invented fraudulent way the Generals are capturing the landed properties of Ab-originals by acting against their customary Law and the Tenancy Law.

Yel another type of new tactics adopted by the Generals for grabbing Ab-originals land, is by including certain adjacent villages of the Town in the Municipality or Notified Area Committee and then by Local Body resolutions declaring the Ab-original Lands inside as free from Customary Law and the C. N. T. Act.

Such type of illegal transfeis ane nothing but the abuses of Law, and land should be returned back to the Legal family Kula heirs or the Kili Kula heirs, by the Govt, by giving punishment to the culprits.

Since .. ..the State Govt. of Bihar, by declaring cestain aneas Largely in habited by the Ab-originals, as the Scheduled Areas, have promulgated a Scheduled Area Regulation Act, by which restoration of Ab-original lands are being done.

There is some progress in this direction. But this again has created great problems to implementing Govt. officials in giving back possessions to the Right holder Ab-originals, and to the Ab-originals in retaining the restored lands.

The provisions of appeal after appeal have caused great harassment to the poor and simple hearted Ab-originals. The cases remain pending from Lower Courts to Appelete Courts for un-neccessarily longer periods, which again causes great harassment to the poor and simple hearted Ab-originals.

Even after successful restoration and retention of possession, what is more distressing is that the Ab-originals are implicated in concocted and false cases of Loot, theft and robbery, for mere one intention of horassing them and there by compelling them again to enter into an agreement of compromise, with the Land grabber Generals.

This compromise again leads to a great sacrifice on the part of the poor and simple hearted Ab-originals, in the shape of surrender of Land to that Heara tless Harasser Generals and not for any other thing.

According to my opinion, that once the Ab-original land have been declared by the Govt, as untransferable and inalienable, the Land should never be made transferable and alienable by loopholes of Law i.e, by fraudulent methods of marrage, mortgage, inclusion in Municipalities, acquisition and ceilings.

The officers of Revenue Department Poiice Department and the other departments directly or indirectly involved in illegal transfers, and alienations, and false implications should be given heavy punishments for acting against the interest of and the Policy of the Govt.

And for these and for all others specially related to the well fare of the Ab-originals, for arriving at the correct conclusions, spot enquiries should be made as mandetory by officers of all level, and hearing in campcourts for giving relief of monetorial loss and loss of time to the poor and simple hearted but Laborious Ab-originals, should be made as mandadory.

According to my further opinion if at all there is an speck of kindness and sympathy for preservation of the ancient among ancient Culture, in the hearts of the Generals, having good position in this society or in the Govt. offices, the following strongest single determination should be adhered to............

"An Ab-original Family in Kulachara, in exceptional compelling circumestances, in the interest of Nation may be deprived, from the possersion of a portion of his property, but they should in no circumestances be deprived of, from the Right of joint Enjoyment of their property".

An Ab-original in Kulachara, in exceptional circumestances may be deprived of the pleasures of Human Development but they should never be deprived of their own way of life in the pleasures of the Divine Development (Evolution).

The modern culture may perish, but the Ancient among the Ancient Culture, "Kulachara" should not perish.

To obtain and maintain the aforesaid objectives at all costs, the the strongest determination of the State Govt. as well os Central Govt. are necessary.

The determination to allow the existence of the Customs of the Great Kulachri Hos, without modification by any Law.

The determination to regard not only their discipline of Human Beings, but also their Divine discipline of the Divine Beings.

The determination to respect not only the External Purity but also the Internal Purity of the Kols.

Last of all but not the least, the determination to guarantee the Right of Joint Enjoyment of the property connected to brothers sacred kitchen (Anding) in sanctity.

For major all these and minor so many others, the Traditional Panchyati Raj, i. e, the Munda and Manki system, in Singhbhum Pradhan system in Santhal Parganas Gawan system in Palamau, and Ranchi, and Nayak system in other neighbouring districts of the nerghbouring States, and other Treditional systems especially related to the Ab-originals, of Bharata and Mahabharata, should be maintained at all cost by the Central Govt. and should be made stronger and stronger than ever before under the close supervition of those Govt. Officials who, have regard for Ancient among the aneient Cultures.

According to the Special Divine arrangements in Kulachara, the Pious Kol Hos (men and women) take birth in Unity (Yoga), Live in Unity, and die in unity, and exist in Heaven in unity, and mingle in the Divine in Unity, by joint Enjoyment (Bhoga) of property with kith and kin in Purity.

So among the Kol Hos there are the Earethly and Divinely influenced and related, Cultures and Customs of joint living joint worshipping, for Joint enjoyment (Bhoga) of the Perernal property.

So, O, Lord ! Miss Madhukishwar, Learned Editor, and her associates should have filed a Suit in the Supreme Court, for maintenance and preservation of the Age Old Right of Joint Enojoyment in Unity (Bhog me hi Yog hai, aur, Yog me hi Bhog hai) against the State Govt. and the Central Govt.

This Right has been greatly eroded in recent years by the Govts. due to Large Scale Cruel Acquision of Ab-original Land for the large number of Projects.

Many Ab-original families have been deprived of their Right of Joint Enjoyment, and much more are yet to be deprived at the Right of Joint Enjoyment of paternal property.

In this cruelest ever proeess of deprivation, they have been deprived at ther sacred kitchen. (Ading), they have been deprived of

their sacred burial ground (Sasan) and finally they have been deprived of the Sacred Abode (Mini Kailash Sarna) of their Lord Shiva (Mahadeo—Marang Bonga).

How great is the deprivation from exercise of the Traditional Right, one can imagine ?

Compensations for the household (Bari) Land, and the agricultural Land have been assessed and paid in cash to the Right holders.

But what about the compensations for their Ading, Sasan and Sarna ?

Pity to the understanding of those, who assessed their compensation.

Pity to the understanding of those, who promise to preserve the ancient cultures and customs of Bharata.

And pity to the understanding of those, who claim to sympathise with the Ab-originals.

But contrary are the actions.

Money is no substitute for Ading, Sasan, and Sarna. For these, the only substitution can always be is the substitution of Land for Land.

O, Lord (Mahadeva) ! the Ab-originals are your real descendants. They are still faithful to your Culture (Kulachara). They are now, perhaps, the most neglected of all others, in respect of their original cultures and customs, in India, than ever before in Bharata.

They are like the Orphans, Whom no body cares and whose speech no body listens.

The Ab-originals, especially the Hos, and those others, who observe kulachara, like Hos, do not live alone in their houses. They always live with their Fitars, and House-hold Deities, ond always invoke, and invite Sarna Deities, (the Divine family deitfes of Lord Mahadeo) to their houses especially to their sacred Kitchen (Ading) for service by Offerings.

For Ab-originals it is not like those of the Generals, that there is a separate own house for Famili Beings and there is separate common house (Temple) for the Divine Beings.

So displacement of an Ab-original family by virtue of Land Acquisition by Govt. and land grabbing by the Generais, mean the total displacement of Family Beings along with the Divine Family Beings.

As I have already described earlier, it is a well known fact, that, whenever and wherever, the Ab-originals enjoy the fruits of their toil with the soil (mother Earth) they always enjoy by offering first to their House-hold deities and their Sarna deities in their own Ading.

This is the real joint Enjoyment of property in Unity, by the Ab-originals, in which they live to-gether with the deities and enjoy to-gether with the deities.

With the alienation of Land (Dih-Uku), through fraudulent grabbing in the name of purchase, by the Gencrals, and, through Land Acquisition by Govt. Officials they have been completely deprived of their Joint Enjopment in Unity.

It is due to the Generals, illegal unpleasant act of Land Grabbing (Dih-Uku) that thep have been called as Diku by the Ab-originals.

For Ading, Sasan and Sarna, no compensation has sinee been assessed, and perhaps no compensation wiil be assessed, by the Govt.

This is the actual cause of Lamentation, and representation by the Kulachari Ab-originals, peacefully and with hue and cry, for reaiisation by the Geneials,—that the Democraoy and Development do not mean the demolition of the ancient among the ancient Cultures and Castoms of the Divine Couple Ab-originals.

....

O, Lord ! It is in this direction of establishing, rather re-establishing the Ab-originals in the same way as they were established before, displacement, that if Miss Madhukar and her associates

can best work, and co-operate with the Govt, and then they can best earn their name and fame in this world and in that World rather than other wise.

Kulachari Hos of Hathia, near Ranchi and many otners of other villages, devoid of place for their Ading could not prepare sacred food for their Manes and their household deities, and finding no place they all have become destitutes.

Their house-hold gods and goddesses, their village gods and goddesses devoid of Service, by offerings of pure food and pure water are moving in the upper Space (Bhuva) hungry and thirsty.

O, Lord ! how great have been the loss to the Kulacharis and Kula Deities, can any one be able to assess ?

O, Lord ! Will you not punish the persons concerned for such an inhumane and anti—Divine behaviours ?

It is with the aforesaid understanding rather conviction of permanently belonging to Kula that the Ab-oviginai Kol-Hos were living togother happily, with permanent affection of brother and sister father and daughter, husband and wife, and kith and kin in a well knit society, since time immemorial till to-day.

With the replacement of Traditional Customary Right of Joint Enjoyment of Property in Uinity (Yoga) by Equal Right to Property as per Articie 14-15 of the Constitution of India, all the aforesaid Spiritualistic understanding of Ab-original Kulachari Hos will be completely shattered, and with that; Ancient among the Ancient cultures and Customs of kulachara will be completely shattered.

The Ab-oviginals are already facing the danger of their total extinction. With the shatrering of their Culture and Customs they will get extinct in no time.

And with their extinction. O, Lord ! Your Supreme Achara, "Kuiachara" will be lost for ever. With the loss of Knlachara, O, Lord ! Your Kuldharma, the Supreme Dharma, of all Dharma will also be lost from the Earth for ever.

O, Lord ! by looking at such an alarming situation will the Kulechari Hos, not become anxious, in the same way as the valiant

Arjuna became anxious. ? (Vide Bhagwat Geeta, Chapter I Shlok 83 so 46.

And there is no answer to these anxieties except those determination of the Govt, described by me earlier. There is no answer in the Bhagwat Geeta itself, where and when to be expected elsewhere ?

By experiencing this dongerous situation, O, Lord; the Lord of Lords ! Will you also not beoome anxious.

Then will Yau not rise to the occasion to save Your True descendant, Great Great Grand Sons, the Orphan Like "Kulachari Ab-originals ?

On behalf of Kulachari
Ab-original. Hos.
RAMO BIRUA.
Village & P. O. Bhagabila
P. S.—Manjhari
District—Singhbhum.

31-12-82
2-45 A. M.
Mohalla—Rajapur,
Patna. 1.

At last I ardently appeal to the kulachari Hos, not to give trouble to the Females in general, and not to give trouble to own sisters and daughters in particular.

Whether they are hungry or-thirsty, O, Lord ! Let this be their theme.

—— ...... ——

At last I also like to remind the Generais.......................

You recite and go on reciting "Jai Bhole Naath, Jai Bhole Naath; Vam Bhole, Vam Bhole "to address.—Mahadeva (Marang Bonga)

I want to know—who are those simplc henrted men and women (Bhola Hos) whose Naath Mahadeva is ?

According to me they are none else, but the simple hearted, (Bhola)Kulachari Ab-originals only and noneelse.

If so, it is no use reciting in the air but there is every use in personaiiy respeeting them, (Bhola Aadmi) by becoming simpie hearted.

Bhole Naath ke Bholong ko, (Aadim Jatiyong ko)

Bhoiong ke Bhole Naath ko (Mahadeo ko)

Bhola bankar hi Maniye.

Aur sab Anand Pahiye...........

After completing this elaborate statement about the Status of Ho Women, I was at once reminded of the Status of Women in General,

The Project for improvement of the Status of Women in general was given to the Universites to work out the ways and means.

But I have also expressed my Opinicns on this.....................

Title of the Project..........

"Elimination of Dowry, and promotion of Family Planning for Improving the Status of Women in the Country."

Evils of Dowry have forced Women to be treated as liability. Attrocities on innocent girls have become common features just because the demands of Dowry are not met.

Ignorance of family planning leads to un-balanced family, in which problems of Health, Nutrition, Education shadowed by un-ernployment, or disproportionate, employment, compel women to remain assooiated with the family only, as Maid Servants, massacring their own lives.

Ways and Means have to be found out to bring about, radical changes in traditionl social attitudes.

Elimination of Dowry and promotion of Family Planning will improve the Status of Women in the Society.

To
The Secretory
Ministry of Ehvironment.
Shabajahan Road,
New Delhi-110003

Sd/Principal
B. S. College Dinapur.
Patna-800012

The Answer.

I can say with certainty that there is nothing wrong with the Femalcs, but there is every thing wrong with the Males.

So there is no neccssity of improving the Status of the Women, but there is every necessity of improving the Statas of the Men in Human Society.

Because the status of men, has gone down so low in this Century, that it can not be compared eren with the Status of Ravana, an Epic King of Lanka.

The Status of Ravana, was so high, before Sita and Mandodari, that it can not be desclibed properly, by the present as well as the future pundits.

So If the men can, even come at par, to the status of Ravana, the status of so many Sitas, Mandodaris, Mariams, Jamila, and others, before us will, automatically go up so high in the society of men; nay, in the Divine society of gods even, what to speak of Incarnations, and prophets.

Gentlemen ! Piease think for the moment, about the Creation and Re-creation.

Whether male form (male body) can produce anything here, in this Worid or there in that World ?

Perhaps not, Nothing my dear, nothing at all.

So whether the male form may be of Ishwara, God, Alha or any other else, ean not produce any thing whatsoever, even there, in the Divine World, what to speak of here in this Earthly World.

In this World, Christ in male form, though an Incarnatlon, was Produced by the female form of Virgin Mariam, even without association of male form.

Lord Rama, Lord Krishna. Prophet Mohammed and other Incarnations, in male forms, were produced by the female forms in association with the male forms.

But, even in their case, the male forms were. simply the standby helpers, to the female forms in their production (Incarnation).

Bhole Naath ke Bholong ko, (Aadim Jatiyong ko)

Bhoiong ke Bhole Naath ko (Mahadeo ko)

Bhola bankar hi Maniye.

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But, even in their case, the male forms were. simply the standby helpers, to the female forms in their production (Incarnation).

Similar is the case with us, We all men have been produced out of the female forms, oniy, by the Grace of the Divine unseen and never out of the Male forms.

The male forms were simpiy the standby helpers to females and nothing more than this.

It was never the case that any male form was dropped from the limitless sky through the extensive air, on the surface of ehe Earth.

In this way so far as male forms (men) are concerned, whether they may be ordinary men., Super men and, Divine men, they have all taken birth from an Earthly female forms, only; and gods have taken birth from Ccelestial Divine Female From only, and no other way.

Let us understand this properly.

When this can be properly understood and properly realised, and there after, when this can be found to be actully correct, why should not we (men) raise our own status, by looking at all the females as an object of worship, as as objects of Religious achievt-ments, rather than as as objects of carnal enjoyments and bodily satisfactions. ?

This is right, Because they (women) are the true representative forms of the Divine Mother.

When dead clay idol of the Deity can be worshipped, there is no reason, why living clay idol of Deity can not be worshipped ?

When this logic seems reasonable, then why not we all men look at Femals (young or old) as mothers, and look at our own, individual, wife as the Deity of worship ?

Because this is the unchallengeable truth, that a bad son can be, but a bad mother can not.

Once this is understood and realised, and once this mentality is developed in any man, the Heaven will come down to his home, and not that he wil go out of his home and roam about in search of Heaven.

And this position in Human Society will raise the status of men and women to-gether, all at once, in such a way that the proposed one sided question of raising the status of women will never arise.

Because by raising the status of men, the status of women is automatically raised.

When there is such a possibility then why not we think of raising the status of men rather than think of raising the status of women.

Let us save their (women's) virginity and purity, so that we can always find a virgiin and pure lady, every where, for our pious thoughts.

But this pious objective of the project can be achieved, by such an arduous effort only, which is completely free from the politics.

Then in such atmosphere, the task before the parents will be task of character making of their sons and daughters only.

The task before the Teachers (Guru) wiil be the task of character making of their students (Chela) only.

The task before the Administrators will be the task of Characters watching of grown-ups only, without the tinch of politics.

So that proper guidance or proper punismeut, on mistakes, can be given to a man or a woman for a particular fault.

The answer to this heaviest but the noblest task lies in KULACHARA, and Epic of Kaliyuga and not in other Achara.

For the present the "OPINION" ends here. "Ramo".

———

पुस्तक का आवरण ज्ञान का आवरण गायत्री

सभी कोई देवी की बात करते है।
सभी कोई देविक माँ की बात करते हैं।।
आखिर वह देवी कैसी है?
आखिर वह दैविक माँ कौन सी है?
यह कोई नहीं चर्चा करते है।
इससे ज्ञान अधूरा ही रह जाते है।।

उपनिषद के ऋषि कठिन तपस्या के बाद अपने प्रथम अर्जित ज्ञान (First hand knowledge) को अपने अन्दर मे ही संजोकर या छिपकर जब रख नही सके तो उन्हों ने जब संबोधन किय था तो उनके मुंह से सर्व प्रथम प्रगट होने वाली शब्द ओं ...... ग ......(ओम—ऊँ) शब्द ही था।

ओंग आखिर है क्या ?

हो मुण्डा, एवं संथाल भाषाओं में ओंग का अर्थ फुंकना होता है। शरीर का ऐसा क्रिया जिसके द्वारा मुंह से हवा का प्रवाह प्रगट होता है। हवा का तरंग प्रगट होता है।

ऋषि (Seers) ने क्यों ओंग का उच्चारण किया ?

क्योंकि उन्हें अनुभव हुआ था कि उनके अन्दर ओंग है। उनके अन्दर में जैसा ओंग है, वैसा ही ओंग दूसरो के अन्दर मे भी है। और जो ओंग अन्दर मे है, वही ओंग बाहर मे भी है।

अन्यथा उस ओंग के बिना—...क्या—कोई प्रगट (appearance) भी हो सकता है ? क्या—कोई ठहर (exisft) भी सकता है ?

नही, कदापि नही इस ओंग के बिना न कोई जन्म सकता है। न कोई जीवित ही रह सकता है।

वे, दूसरे तरह से भी उच्चारण कर सकते थे जैसे...... कि, "र"। पर नही। उन्होंने ओंग ही उच्चारण किया क्योंकि—ओंग के बिन तो "र" भी नही हो सकता है। इस कारण ऋषि का "ओंग" का प्रथम उच्चारण बिलकुल सही है। सोचा भी जा सकता है, कि ओंग (हवा) के बिना कौन जी सकता है ? "र" का उच्चरण करने वाला भी नही जी सकता है।

तो यहाँ सोचने की बात है, कि इतने तरह के सिंह (शरीरों) में, फसल शरीरो (बाबा सिंह) में पौधे शरीरों (दारू सिंह) में और आदमी शरीरों (हो सिंह) सहित अन्य जीवों के शरीरों में प्राण फूकने वाले (जीवोन ओंग तनि:) आखिर कौन है ? उनका मुंह (आ-सिंह ओंग-आ) आखिर कहाँ है ?

उसे ढूड़ने के लिए ऋषि ने चारों ओर देखा,। नीचे से ऊपर की ओर भी ताका; तो पाते हैं कि ....

सबसे पहले, बिलकुल निकट में, भू: (पृथ्वी-ओते) है। उसके ऊपर में चाँद, सूरज, तारे इत्यादि सहित वायु मंडल, भूव: (गामाय रिमिल) है। तापयुक्त प्रकाश का मण्डल है।

उसके ऊपर मे सीमा रहित, ताप रहित प्रकाश "स्व:" (जंग रिमिल) है।

वहीं, उसी में, सिंह (शरीरों में) ओंग (प्राण फूंकने वाला) आ (मुंह) है। जो विशाल मुंह है। उस परम रूप का मुंह है। जो परम रूप उसी मण्डल में छिपा हुआ है। क्योंकि उसी मण्डल का ज्ञान नही हो सकता है। यहाँ तक कि सिद्ध ऋषियों में भी सब ऋषियों को उस मण्डल का ज्ञान आसानी से नहीं हो सकता है। जिस मण्डल में परम रूप का वह विशाल मुंह है।

इसे, याने, यहाँ तक के ज्ञान को, "भगवत गीता" के अध्याय ११ के श्लोक २४ के साथ मिलान किया जा सकता है। वीर अर्जुन श्री कृष्ण से कहते है:—

त्वां नभ: स्पृश, दीप्तमनेक वर्णं,
व्यातानन दीप्त विशाल नेत्रम,
दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा
दृतिं न बिन्दामि शमं च विष्णो ।। २४ ।।

त्वां=तेरा, नभ: स्पृशं=आकाश को छूने वाले, दीप्तमनेकवर्णं=अनेक रंगों में दमकते हुए, व्यात्तानन=बहुत चौड़ा मुंह, एवं दीप्त विशाल नेत्रम,=चमकती हुई बड़ी बड़ी आँखों को, दृष्ट्वाहि=देखकर, प्रव्यथितान्तरात्मा=मेरी अन्तरात्मा काँप रही है।

तब सवाल उठता है,......उस मण्डल में वह विशाल मुंह आखिर किनका है ?

ज्ञानियों में बहुतों ने, उनका बहुत तरह से, वर्णन किया है। क्योंकि उनके रूप अनेक हैं। जिसने जैसा देखा, वैसा ही वर्णन किया। किसी ने एक रूप का ही वर्णन किया।

इसका जवाब पाने के लिए, अगर मैं भी अपनी ओर से कुछ कहूँ, तो मेरी बात भी कुछ शंका युक्त हो सकती है। उसे शंका रहित समझने के लिए हमें फिर "भगवत गीता" के अध्याय ११ के ही श्लोक ३२ का मनन करना चाहिए।

अर्जुन ने, उनसे (श्री कृष्ण से) फिर पूछा, कि—इतने भयानक रूप वाले आप कौन हैं ?

भगवान (श्री कृष्ण) के रूप में अवतार लिए हुए; उस विशाल मुंह वाले ने, तब बिलकुल कुछ नहीं छिपाते हुए, इस प्रकार बताया :—

"कालोऽस्मि लोक क्षय कृत प्रवृद्धो

लोकान्समाहर्तुमिह प्रवृत्तः।

कालोऽस्मि = मैं काल (Time) हूँ। लोक क्षय कृत प्रवृद्धो = संसार को नष्ट करने के लिए ही बड़ा याने विराट (magnify) हुआ हूँ। लोकान्समाहर्तुमिह प्रवृत्तः=यहां (याने इस स्थान पर इस समय) संसार को दण्डित करने, मारनें (Srike) के लिए, मैं उद्यत (set in motion) हुआ हैं। चलाएमान हुआ हूँ।

इससे साफ पता चलता है कि बहुत बड़ा मुंह वाला, हरेक में प्राण फूकने वाला और हरेक से प्राण वापस लेने वाला—(काल Time) हैं। नूम नागे, जैर है। जो अंश रूप में, ओंग के रूप में, हम सब में मौजूद है।

यही देवी है। यही दैविक माँ है। जिसमें सब कुछ समाया हुआ है। और जिससे हम सब को सब कुछ (वृहत् ब्रह्माण्ड का सब कुछ) मिला हुआ है। क्योंकि वृहत् ब्रह्माण्ड के सब कुछ का घनीभूत रूप ही हम हैं।

ऐसा ज्ञान प्राप्त होने के बाद तब ऋषि भक्तों को उपदेश करते हैं। कि, हे, लोगो !.........—

तत्—याने—भूः भुवः स्वः तीनों।

सवितुः—याने,—के निर्माण करने वाली, सावित्री (काल—नूम नागे जैर—Time) का

वरेण्यं—याने—हम वर्णन करें, स्तुति करें।

भरगो—याने—इस जन्माने, जिलाने, और मारने वाले, देवस्य—याने—दैव (Diuine) का

धीमहि—याने—हम ध्यान (meditate) करें।

धियो यो नः प्रचोदयात—याने—वे हमारे बुद्धि ववेक का मार्ग दर्शन करें।

ऐसी देवी (सावित्री, नूम नागे, जैर, विन्दी एरा) के लिए ही ऋषि ने पूर्वोक्त "ॐ" के संबोधन (addressing) के साथ, पूर्वोक्त गायत्री (भूः भुवः स्वः) तीनों का—गायन होने वाली) मंत्र का उच्चारण किया था। जिसका ध्यान के साथ उच्चारण, एवं मनन करके अभी योगी त्राण (Protection) पाते हैं।

ऐसी देवी जो अपने प्रयोजन (Purpose) के मुताबिक, अपने रूप को छोटा एवं बड़ा बना सकती है। सौम्य एवं सुन्दर प्यारा आकर्षक बना सकती है। वह आखिर उतरती कहाँ से है ?

और कोई स्थान नहीं है। शून्य के उपर महा शून्य (जंग रिमिल—cloud of seeds) जो ताप रहित प्रकाश है, के सिवाए और कोई स्थान नहीं है।

यह स्थान वायु मण्डल (गामाय रिमिल—atmosphere) के पार एवं उसके आगे लालिमा (Golden Cloud) के पार है। जहाँ वह देवी अपने देव के साथ एक परमात्मा (One-none-Dual) अर्धनारीश्वर के रूप में निवास करती है।

यही स्थिति, ताप रहित प्रकाश के परः शिवः (Supreme) की परिवर्तित स्थिति, सूक्ष्मोत्तर स्थिति है।

जंग रिमिल के सिंह-ओंग-आ-सिंह बोंगा की स्थिति है। जिस स्थिति का मांगे (Divine Mother and no other) परव में कोल हो युवक, कुलीन हो युवतियाँ—"हे, लोए चा; हे, रूजी चा, हे, लोए ! हे, रूजी;—अम चिते्ञा मांगे तन जैर गेचञा मांगे तन हे, रूजी चा, हे लोए ! (Pronouncing with devotion the Divine Organs of Creation, and thereby addressing the Divine Couple, which indicates none else but Them only, without any vulgur feeling) चिल्ला चिल्ला कर, सद्भाव एवं पूर्ण सम्मान, के साथ भक्तियुक्ति संबोदन करते एवं करती हैं। क्यों कि वे जानते एवं जानती है, कि उन्हीं दो दैविक लिंगो (Divine Organs) के कारण, सृजन संभव हुआ है। और लिंग, जंग रिमिल के लिंग है। जो दैविक रूप (नूम नागे, विन्दी एरा,

ऐवं मरंग बोंगा रूप) में जैर—बेशाउली (mini Kailash) से उतरती रहती है। या बड़े कैलाश से आती रहती है।

इस परम स्थिति में भगवान (सिंह बोंगा) को देखने के लिए, और उससे प्राप्त आनन्द के लिए, ऋृषि, मुनि, एवं योगी, मर मिटने को तैयार हो जाते हैं। कठिन तपस्या करते करते समाधिस्त हो जाते हैं। लेकिन वे, उस स्थिति का अनुभव प्राप्त करके भी प्रगट नहीं कर पाते है। क्योंकि वाणी उनकी मूक हो जाती है। ठीक उसी प्रकार, जिस प्रकार, शहद के स्वाद को जीभ (tongue) बता नही पाती है।

इसे या इस स्थिति को, एवं इस स्थिति को जानने के प्रयास को, ईशा वास्योपनिषद" के श्लोक मे प्रगट ऋृषि के उदगारों में, इस प्रकार हम जान सकते हैं :—

वे, लालिमा के आवरण (Golden Cloud) को आदेश देते है, कि हे, सुनहली बादल (जंग रिमिल) तुम हट जावो। तुम्हीं से, तुमारे परदे से, मेरे प्रिय देव (सिंह बोंगा) छिपे हुए हैं। तुम हट जावो, जिससे कि मैं, अपने प्रिय देव को, ताप रहित प्रकाश में, सही रूप मे देख सकुँ।

इसी जंग रिमिल के देव (सिंह बोंगा) और विराट रूप के देवी (नागे एरा) के कुल (दैविक कुल Divine Genealogy) का अपने कुल (Own Genealogy) के साथ, कुलाचार करके और इस प्रकार अपने नैसर्गिक कुल को ही दैविक कुल के साथ सम्बद्ध करके। वैसी देवी (सावित्री-नागे ऐरा) एवं वैसे देव (पर: शिव: सिंगबोंगा) से संबंधित कुल संस्कृति (Total Culture) कुलाचार संस्कृति (Culture of Total conduct) मे जीने वाले, सीधे सादे, पर हँसमुख, कोल हो, के साथ क्या-किसी शासक को, क्या-किसी न्याय विद्व को, या किसी गैर कोल व्यक्ति विशेष को, कठोर व्यवहार करना चाहिए ?

वैसी असीमित—जंग रिमिल (Celestial Cloud) के जंग वित्ति (Kol Sons) को,—एवं उनके पैत्रिक संम्पत्ति के अधिकार को क्या—किसी संविधान के, संपति के अधिकार के धारा, की सीमा में, सीमित किया जाना चाहिए ?

नही, नही,—कदापि नही।—क्योंकि……—वे (Kol sons) तो जंग रिमिल

के जंग (Seeds of the Seed of Limit less Sky) हैं। और इस कारण उन (Kol sons) की संम्पत्ति तो उनके श्रोत सिंग बोंगा एवं नागे एरा की सम्पत्ति है।

इसी कारण ही जमाने से, अनपढ़ पर दैविक संकेतो से परिपूर्ण, कोल, हो, आदिवासी, यह ऐलान करते चले आ रहे हैं, कि—सिरमा रेन सिंह बोंगा ओते रेन नूम नागे (O, Divine in Celestial and Divine Mother on Earth)

यही उनके ऐवं उनके सम्पत्ति की विस्तृत सीमा (Extensive Limit) है।

इसी कारण, मेरा यह स्वत: विचार होता है, कि जो कोई भी, इस पौराणिक से भी पौराणिक संस्कृति, जंग रिमिल (Cloud of Seeds), सिंह दिसुम (Celestial World) के सिंह बोंगा (Creator) के सिंह सगेन जंग वित्ति (Kol sons) के "कुलाचार" का रक्षक होगा, वह खुद ही सिंह बोंगा के सुरक्षा का पात्र होगा।

—o—

अत: संकल्प

अकुलाए हुए मन से अब एलान करूंगा।
अधिकार के सीमा में नही सीमित रहूंगा॥
न हिन्दु बनुंगा, न मुसलमान बनुंगा।
जो भी बनुंगा तो एक कुलाचारी बनुंगा।
अकुलाए हुए मन से,··· — ··· — ···
न हैवान बनुंगा न क्रिस्तान बनुंगा।
जो भी बनुंगा तो कुलाचारी बनुंगा॥
अकुलाए हुए मन से— — ··· — ···
अपने और अपनों का मैं रक्षा करूंगा।
कुला और अकुला का मैं सेवा करूंगा॥
अकुलाए हुए मन से··· — ···· ····
सभी धर्मों के परे एक धर्म करूंगा।
कुलाचार का मैं कुल धर्म करूंगा॥
अकुलाए हुए मन से··· ··· ··· —

·· ·· ··

पशुओं के संबंधों का,
एक अन्दाज कीजिए।
पशु जैसों के संबंधों का,
एक अन्दाज कीजिए।
कुलाचारियों के संबंधों का
तब आप मिलान किजिए।
गैर कोलों के संबंधों का,
तब आप मिलान कीजिए।
अगर वैसा नही कर सके
तों मुझसे आप जान लीजिए।

कोल दम्पतियों का संबंध,
शारीरिक संबंधों तक सीमित नही है।
कोल माता पिता का संबंध
शारीरिक संबंधों तक सीमित नहीं है।
जब भी है, उनका संबंध
वह आत्मिक संबंधों तक असीमित है।
जन्म, पुनर्जन्म के चक्र में,
स्वर्ग नरक तक प्रसारित है।
सम्पति के सीमा मे कभी,
उन्हें न सीमित कीजिए।
अधिकारों के लालच में
उन्हे कभी नही सीमित कीजिए।
कुलाचारियों के हित में,
बुद्धिमान का एक काम कीजिए।
जो अपरिमित है, दैव से,
उसे अपरिमित ही रहने दीजिए।

इस कारण :—
अकुलाए हुए मन से
अब यह एलान करूंगा।

अधिकार के सीमा में नही, सीमित रहूंगा।
'रामो'

—०—

परम धर्म चिंतन

एक आत्मा का धर्म—
दूसरे आत्मा के लिए
आत्मा धर्म ही हो सकता है।
अन्य धर्म नही हो सकता है।
सब कुछ मे तबदीली हो सकती है।
इसमे तबदिली नही हो सकती है॥

अपने शरीर का धर्म—
अपने आत्मा के लिए,
शुद्धता का धर्म ही हो सकता है।
भिन्नता का धर्म नही हो सकता है।
पर इसमे जब तब दिली हो जाती है।
नारकीय दुःख का कारण तब बन जाती है।

किन्तु जिनका आत्म धर्म है,
और जहाँ दोनों धर्म है,
वहाँ, उनका आत्मा सहित, शरीर ही अमर हो जाता है।
और निज जनों के साथ में निज घर में ही रह जाता है।
स्वर्ग का लालच नही है,
नर्क का भी संकोच नही है,
इस घर और उस घर का एक आँगन हो जाता है।
इन दोनों के बीच का दिवाल ही मिट जाता है।
वैसा जो आत्म धर्म है,
वह कोलों का कुल धर्म है,
जिसमे माता पिता के साथ जो दैविक पिता हैं।
अपने जन्म के सिलसिले का हो जाता है।

प्रथम एक मन्तव्य

स्वर वर्ण के प्रथम अक्षर के आदिवासी,
व्यञ्जन वर्ण के प्रथम अक्षर के कुलाचारी,
अनजान मे अपने को केवल "हो" कहते हैं। 'मुरंमोय'
पर अ, क से लेकर हमें ही बे पूर्ण होते हैं॥
पूर्ण से ही पूर्ण बनकर वे धरती पर आते हैं।
पूर्ण का ही स्मरण करके वे कुलाचार भी करते हैं॥
माता पूर्ण और पिता पूर्ण के सन्तान पूर्ण आते हैं।
पूर्णों का ही पूर्णाचार करके पूर्ण मे प्रवेश पाते हैं॥ "रामो"

ध्यातव्य:—पूर्णाचार=कुलाचार। पूर्ण=पर:शिव:—
Suprem. सिंह बोंगा।

आपसी

जिंदगी में :—
मुझको, आपसे क्या चाहिए ?
केवल पूरी निष्ठा ही चाहिए।
आपको, मुझसे क्या चाहिए ?
केवल सत्य निष्ठा ही चाहिए।
फिर जीवन में :—
मुझको आपसे क्या चाहिए ?
केवल परस्पर की सेवा ही चाहिए।
आपसे मुझको क्या चाहिए !
संपति के पैदावार का अर्पण ही चाहिए।
ऐसे में सबसे पूछिए :—
आपको क्या कोई अधिकार चाहिए ?
नही, नही हमको जो कुछ भी चाहिए,
वह केवल आत्मिक संबंध ही चाहिए।
और फिर हमको जो कुछ भी चाहिए,
वह केवल पूजा अर्पण ही चाहिए।
पूरे ब्रह्माण्ड में मात्र एक चीज चाहिए।
आत्मा से आत्मा का सेवा ही चाहिए।
हमारे शुभ चिन्तको :—
बस, केवल यही एक अधिकार चाहिए।

□□□

ध्यातव्य :—

दैविक संविधान के अन्तर्गत, जिन्दगी का ही नही, वरन जीवन का, जमीन से आसमान तक का (नागे एरा से सींङ्ग ओङ्ग आ तक का) कुलीन हो महिलाओं का, जैसा अधिकार है; वैसा अधिकार अन्य किसी महिला का नही है।

लेकिन, हम कोल चाहते हैं कि भारत के तो क्या-सारे विश्व के सभी महिलाओं का, वैसा ही अधिकार हो जाए।

Right to receive offerings of Pure Food and water, from kith and kin is the only Right that the Kulachari HO Adibasis want to exercise in this Earthly existence and in that Heavenly exitence, within the Frame work of the Divine Will, as prevalent in their age old Customs, and nothing more.

—:o:—

परम धर्म चिंतन

एक आत्मा का धर्म—
दूसरे आत्मा के लिए
आत्मा धर्म ही हो सकता है।
अन्य धर्म नही हो सकता है।
सब कुछ मे तबदीली हो सकती है।
इसमे तबदिली नही हो सकती है।।

अपने शरीर का धर्म—
अपने आत्मा के लिए,
शुद्धता का धर्म ही हो सकता है।
भिन्नता का धर्म नही हो सकता है।
पर इसमे जब तब दिली हो जाती है।
नारकीय दुःख का कारण तब बन जाती है।

किन्तु जिनका आत्म धर्म है,
और जहाँ दोनों धर्म है,
वहाँ, उनका आत्मा सहित, शरीर ही अमर हो जाता है।
और निज जनों के साथ में निज घर में ही रह जाता है।

स्वर्ग का लालच नही है,
नर्क का भी संकोच नही है,
इस घर और उस घर का एक आँगन हो जाता है।
इन दोनों के बीच का दिवाल ही मिट जाता है।

वैसा जो आत्म धर्म है,
वह कोलों का कुल धर्म है,
जिसमे माता पिता के साथ जो दैविक पिता हैं।
अपने जन्म के सिलसिले का हो जाता है।

प्रथम एक मन्तव्य

स्वर वर्ण के प्रथम अक्षर के आदिवासी,
व्यज्जन वर्ण के प्रथम अक्षर के कुलाचारी,
अनजान मे अपने को केवल "हो" कहते हैं।
पर अ, क से लेकर हमें ही बे पूर्ण होते हैं।।
"मुर्मोय"
पूर्ण से ही पूर्ण बनकर वे धरती पर आते हैं।
पूर्ण का ही स्मरण करके वे कुलाचार भी करते है।।
माता पूर्ण और पिता पूर्ण के सन्तान पूर्ण आते हैं।
पूर्णो का ही पूर्णाचार करके पूर्ण मे प्रवेश पाते हैं।।
"रामो"

ध्यातव्य:—पूर्णाचार=कुलाचार। पूर्ण=पर:शिव:—
Suprem. सिंह बोंगा।

आपसी

जिंदगी में :—

मुझको, आपसे क्या चाहिए ?

केवल पूरी निष्ठा ही चाहिए ।

आपको, मुझसे क्या चाहिए ?

केवल सत्य निष्ठा ही चाहिए ।

फिर जीवन में :—

मुझको आपसे क्या चाहिए ?

केवल परस्पर की सेवा ही चाहिए ।

आपसे मुझको क्या चाहिए !

संपति के पैदावार का अर्पण ही चाहिए ।

ऐसे में सबसे पूछिए :—

आपको क्या कोई अधिकार चाहिए ?

नही, नही हमको जो कुछ भी चाहिए,

वह केवल आत्मिक संबंध ही चाहिए ।

और फिर हमको जो कुछ भी चाहिए,

वह केवल पूजा अर्पण ही चाहिए ।

पूरे ब्रह्माण्ड में मात्र एक चीज चाहिए ।

आत्मा से आत्मा का सेवा ही चाहिए ।

हमारे शुभ चिन्तको :—

बस, केवल यही एक अधिकार चाहिए ।

□□□

ध्यातव्य :—

दैविक संविधान के अन्तर्गत, जिन्दगी का ही नही, वरन जीवन का, जमीन से आसमान तक का (नागे एरा से सींङ्ग ओङ्ग आ तक का) कुलीन हो महिलाओं का, जैसा अधिकार है; वैसा अधिकार अन्य किसी महिला का नही है ।

लेकिन, हम कोल चाहते हैं कि भारत के तो क्या-सारे विश्व के सभी महिलाओं का, वैसा ही अधिकार हो जाए ।

Right to receive offerings of Pure Food and water, from kith and kin is the only Right that the Kulachari HO Adibasis want to exercise in this Earthly existence and in that Heavenly exitence, within the Frame work of the Divine Will, as prevalent in their age old Customs, and nothing more.

—:o:—

प्रकाशन

कुलाचर आश्रम

भागाबिला

जिला—सिंहभूम